

Laborers Together With God:

*The History of the
Caldwell Baptist Association*



1885-2005



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Laborers Together With God

Caldwell Baptist Association

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Table of Contents

<i>Foreword</i>	5
<i>Introduction</i>	7
<i>Baptist History Prior to 1885</i>	11
<i>Caldwell Baptist Association</i>	15
<i>African-American Baptists in Caldwell County</i>	34
<i>The Sunday School</i>	37
<i>Vacation Bible School</i>	42
<i>Discipleship Training</i>	44
<i>Brotherhood</i>	47
<i>Woman's Missionary Union</i>	51
<i>Missionaries from Caldwell Baptist Association</i>	54
<i>Special Mission Missionaries</i>	65
<i>Life Service Fellowship</i>	67
<i>Globe and Lenoir Academies</i>	69
<i>Caldwell Baptists and NC Baptist Institutions</i>	73
<i>Media Library Work</i>	83
<i>Seminary Extension</i>	86
<i>Music</i>	87
<i>Associational Missionaries</i>	89
<i>History of the Churches of Caldwell Baptist Association</i>	97

Foreword

On October 22, 1885, sixteen churches met at the Rocky Springs Baptist Church in Collettsville, North Carolina, to organize the Caldwell Baptist Association. Those charter churches had a desire to begin a Baptist association within Caldwell County, which meant that many of those congregations would leave neighboring associations to do so. Travel was difficult and communication was limited in the nineteenth century, so having an association closer to home was worth the challenge to start one.

The Caldwell Association began in the nineteenth century, moved courageously through the twentieth century, and is actively doing the Lord's work in the twenty-first century. The Association started with fewer than a thousand members and today has over 30,000 members in seventy-five congregations.

You are holding a book containing the history of the Caldwell Baptist Association. It is important to have a good record of an organization's history, so that future leaders can build upon the success of the past and avoid repeating mistakes in one's history. Those who read the Association's story gain a foundation of wisdom that can guide them to success in continuing to reach out in the name of Christ to the people of Caldwell County and the surrounding area.

Writing an organization's history takes an enormous amount of time, talent, research, and patience. The Association's History Team has worked well together in compiling the facts and preparing a narrative of events that tell the story of those people known as "Caldwell Baptists." It is a challenge to summarize more than a century of history in one volume, trying to be faithful to what is necessary and desirable to those who will read it. The History Team accepted the challenge and has provided a wonderful record of the largest Baptist association in this region of North Carolina.

Due to the limitations of time and space, this history cannot be considered exhaustive. Many important details regarding the Association and the individual churches have had to be condensed. Those requiring a more comprehensive history are urged to examine the minutes of the annual sessions or to check with the individual churches for additional history.

As you read the story of the Caldwell Baptist Association, remember that the Association was started by and continues today because of people committed to Jesus Christ. "Developing healthy churches" is the reason the Association exists.

Sincerely,

Reverend R. Dale Fisher, Missionary/Executive Director
Caldwell Baptist Association, Inc.
Lenoir, North Carolina

Introduction

History has been an important part of the work of the Caldwell Baptist Association ever since its constitution. At the second session in 1886, a historical committee was appointed to report at the next meeting. The purpose was to gather as much history as possible relative to the churches of the Association, giving the dates of their constitution, the names of the presbytery, the associations to which they had belonged, from what association they came to organize the Caldwell Association, and any matters of interest to the denomination.

The initial report was delayed until the ninth session in 1893. While that report contains some good information, it also seems to have repeated several oral traditions not based on fact that today are reported as factual history. While there is still much speculation, original sources are more readily available today than they were in the nineteenth century, and the modern day historian can be a bit more accurate.

For example, the report accurately states that Yadkin is the oldest Baptist church, but the constitution date of 1760-1775 cannot be correct. According to the 1774 Surry County tax list, the first and only settler along the Yadkin River in what is today the Patterson area of Caldwell County was Laurence Ross. Ross sold his property about 1778 to James Coffey of Augusta County, Virginia, and Coffey, along with several of his siblings and their cousins, moved into the area that had become a part of Wilkes County when that county was formed in March 1778. As early as 1772 Coffey had been a deacon in a Baptist church in Virginia, and his first cousin, Cleveland Coffey, who was an ordained Baptist minister, accompanied him to North Carolina and settled in the Zack's Fork area of present-day Caldwell County.

Among the settlers who migrated to the area at the same time was James Coffey's sister, Betty, who was married to Thomas Field. Field, who

is best known as the builder of the house called Fort Defiance for General William Lenoir, is documented as the clerk of Yadkin who kept the minutes that were lost by 1810. Probably Field was the first clerk, although a later-day note attached to the original Yadkin minutes now in the North Carolina Archives makes an unsubstantiated statement that James Coffey was the first clerk.

The earliest name for the church was "The Church of Jesus Christ at the Head of the Yadkin." It met at "Coffey's Meeting House." A free-meeting house was a church building that could be used by all denominations, and there may or may not have been an organized congregation at the meeting house. However, it is evident that the "Head of the Yadkin Church" was the Baptist body that met at the Coffey's Meeting House which was also used by other religious groups. Probably the Coffeys, because of their Baptist involvement in Virginia, would have made the organization and the erection of a church a high priority soon after their arrival in late 1778 or early 1779.

Yadkin may also hold the record as the oldest church of any faith in the area that is now Caldwell County. The only church that might be older is Littlejohn's United Methodist Church, whose early records have also not survived. In 1780 General Lenoir referred to Littlejohn's as "a light on a hill." Littlejohn's was also a free-meeting house, and it may have been a newly erected building at that time. Whether there was an organized congregation meeting there has not been determined. Later, the Yadkin Church minutes make reference to an "arm" of their church that met at Littlejohn's.

The report also states that Kings Creek was organized in 1779 and was the second oldest Baptist church, and the members of the organizing presbytery were given as Reverends William Dotson, Moses Stansbury, and John Carlton. According to reputable Caldwell County genealogist Allan Poe, Dotson was a Baptist minister, but he did not move to North Carolina from Virginia until after 1790. His first documented appearance in North Carolina was about 1793 when he and his wife joined the Briar Creek Church in Wilkes County.

He had been a well-respected minister and the founder of churches in Virginia. Neither Moses Stansbury nor John Carlton were known as ministers, but they may have been deacons. Carlton's father-in-law, John Barlow, was also a widely-respected Baptist minister in Albemarle County, Virginia, prior to moving to Wilkes County. Barlow, Carlton, and Stansbury all lived at the headwaters of King's Creek. It is a safe assumption that Barlow, who lived in the area until the mid-1820s, helped constitute both Beaver Creek, still an active congregation in Wilkes

County, and Kings Creek churches, and probably the Yadkin Church as well.

The 1790 list of member churches forming the Yadkin Association does not include a church in the King's Creek area, nor is there one on the list that formed the Mountain Association in 1797, but Beaver Creek Church is found on both lists. When the Association met at Kings Creek in 1922, the organization date of the congregation was given as June 1778. When the church again hosted the Association in 1930, the organization date was given as 1779 and "as to charter members and Presbetry [*sic*] nothing is known."

In September of 1790, a group of Yadkin members living on King's Creek were dismissed by letter in good standing, probably because the boundaries set between Yadkin and Beaver Creek had placed King's Creek in the "bounds" of Beaver Creek church, which was organized about 1779. The dismissed members may have formed an "arm" of Beaver Creek in the King's Creek community. An "arm" of a church was what would today be considered a mission church, in which the members hold membership in the mother church, and the business matters are determined by the mother church until the group is strong enough to be an independent congregation.

The earliest extant reference to a church building in the King's Creek area is 1794, when the minutes of the Wilkes County Court of Pleas and Quarter Sessions issued a road order for the residents to repair the road "to Barlow's Meeting House." The minutes do not make mention of any organized congregation using the meeting house.

The third pre-1800 church that is currently in Caldwell Baptist Association is North Catawba, but it was not mentioned in the 1893 history since it was not in the Caldwell Association at that time. As with the other two churches mentioned above, the exact date of formation is not known, but an oral tradition gives the date as 1785. The tradition, which is given in *Burke: The History of a North Carolina County 1777-1920* by Edward William Phifer, Jr., states that the members were part of another church called "Catawba Church" farther down the river in Lincoln County. When the majority of the membership moved up the river, perhaps weakening the original church so much that it may have disbanded, the group re-constituted the church in a new location. Cleveland Coffey, who had moved to the area from Zack's Fork about that time, seems to have been a leader in the re-constitution. When the designation "North" was placed before the name is not known. For many years North Catawba was part of the Catawba River Association, but it joined the Caldwell Association in 1958. Although

the church building is in Burke County, the church field encompasses portions of Caldwell and Burke counties.

The final church formed before 1800 that is currently a part of the Caldwell Association is the Globe Church, also one of the organizing churches. The Globe Church was constituted on January 14, 1797, and has the distinction of being the oldest church in Caldwell County whose records are still in existence. It is the only one of the pre-1800 churches that can pinpoint its organization date. It was also the church most closely associated with the Globe Academy, the best-known school supported by Baptists in the Caldwell area. The 1893 history calls it a “strong working body.”

Brief histories of the host churches began with the minutes of the sixteenth session in 1900. Some detailed obituaries are included in the early minutes, and the list of all deceased church members, taken from the church’s letter to the Association, was included in the minutes beginning in 1926.

Secular history influenced the Association’s history as well. In 1887 the Time and Place committee announced that the next session would be held at the Sardis Church “five miles from Lenoir on the Narrow Gauge Railroad.” The railroad had come to Caldwell County in 1884, opening Caldwell County to the outside world of industrial exports and tourism, and Baptists could use it to their advantage as well.

During World War I, called “The Great War,” the Association adopted a resolution protesting the dismissal of camp pastors in the United States army as a violation of the principles of democracy, religious liberty, and freedom of conscience. The Temperance reports made reference to the prohibition movement that was part of the nation’s history in the 1920s. The 1940 flood affected at least two of the churches, and a resolution of sympathy was passed regarding Green Valley and Rocky Springs churches whose buildings had been destroyed. Also, mention of war was made in one of the reports that year, approximately one year before the United States became involved in World War II. At the fifty-seventh session, held on September 25-26, 1941, only a little more than two months before Pearl Harbor, a resolution stated: “That we as citizens of this county and especially as Baptists be found absolutely loyal to our government in this international crisis.” The Association was aware of the political situation in the world as well as the spiritual life in the churches.

At the twenty-second session in 1906, the clerk made his pitch for history: “Please preserve your copy of the minutes. It may be useful to you sometime as a reference or for history.” Without such prophetic forethought, this history could not have been written.

Baptist History Prior to 1885

Even before Caldwell County was formed from Wilkes and Burke counties in the year 1841, there were Baptist churches in the area. The first extant records of an association that relate to the present-day county are found in the records of Yadkin Baptist Church. A fragment of the minutes of the Yadkin Association, which met at Brier Creek in Wilkes County in October of 1790, has been preserved. The association was undoubtedly named for the river along which most of the churches were located. The minutes set the bounds for the Association “to range from Coffey’s meeting house on head of Yadkin to Eaton’s [*sic*] house on Dutchman’s Creek.” The minutes indicate that the next annual meeting was to be held at Micajah Allen’s meeting house in Burke County on the last Friday and Saturday of October 1791. Micajah Allen’s meeting house was located in present-day Caldwell County between the towns of Gamewell and Lenoir in the vicinity of Pisgah Baptist Church. The group also met in December 1791 at Eaton’s meeting house, and a Mr. Pope preached on the 130th Psalm. In 1792 they met at the Deep Ford meeting house and in August 1793 again at Eaton’s meeting house in Rowan County.

In his *History of North Carolina Baptists*, George Washington Pascal states that the Yadkin Association was organized in 1790. From 1786 to 1789 it was an arm of the Strawberry Association in Virginia. From the beginning, Yadkin Association covered too much territory, and the leaders immediately began to make plans for division in order to serve the people more effectively. At the 1797 meeting held with the Beaver Creek Church in Wilkes County, the group voted to divide the Association “into two distinct Associations and to include Lewis Fork, Beaver Creek, Head of the Yadkin, the Globe churches for the eastern bounds and the said Mountain Association to be held at Three Forks of New River on the Saturday before the second Sunday in August next....” The remaining churches would re-

tain the name Yadkin Association. A history of the Association entitled *Faith Flowing Freely: History of the Yadkin Baptist Association 1790-1990*, written by Daniel Merritt, was honored by the North Carolina Society of Historians in 1991. At least thirty different associations including Caldwell can trace their roots to the Yadkin Association.

At the ninth annual session in 1893, Isaac Oxford, who was not a member of the original committee, gave the long-delayed report of the Historical Committee, which included information about the various associations from which the member churches had come. The report is quoted below just as it was written:

“The Catawba River Association was constituted November 16, 1827 at Yadkin Church, then called the Head of the Yadkin. Letters were read from thirteen churches, all of which formerly belonged to the Broad River Association. The Broad River Association may therefore be said to be the mother of the Catawba River Association. The Catawba River Association was a prolific body, and was therefore the mother of the Lewis Fork Association.

The Lewis Fork Association was organized at Union Church October 1, 1835. Smith Ferguson was the moderator, and John Carlton, clerk. Eight churches went into the confederation.... In the year 1851 she made a step in the wrong direction by strenuously opposing the temperance reformation. Two members of Little River Church joined the Sons of Temperance. They were taken under dealings.... Seventy members voted to excommunicate them, twenty-nine to retain them. On motion, thirty-one were excluded without further effort on the part of the church.

After faithful efforts to convince the Association of her error, Richard Gentry, W. C. Church, Smith Ferguson, S. P. Smith, and various others drew up a remonstrance against such procedure and had it read in the Association and congregation on the Sabbath. Monday, October 6, 1841, the thirty-one excluded members, with nineteen others and five ministers, fifty-four in all, met in the town of Taylorsville, and by the politeness of the Methodists, permitted them to go into their house and constitute a Baptist Church on scriptural and Temperance principles which in one year from that time was

met by several other churches and formed the Taylorsville Association. Said Association founded the Academy at that place, and it was a member of that body that started the Judson Female College of Hendersonville, and working with the proper spirit the other brethren. In nine years they met, that is the Taylorsville, Lewis Fork, and Lower Creek Associations, in convention and united under the name of United Baptist Association, that was November 11, and 12, 1859, at Zion Hill.

In the year 1862 some of the brethren became dissatisfied and reorganized the Lewis Fork Association, but they found that the subject of missions and temperance were so deeply rooted in the minds of the brethren, and both aspiring to the same territory, there was another convention called at Three Forks Church, and they united under the name Brushy Mountain Association, which is still living, working and knowing the Master's name and cause. From the Brushy Mountain Association came seven churches into the confederation that formed the Caldwell County Association.

The Three Forks Association is an honorable body of good working brethren, sending forth the rays of light and truth, was organized in 1840, but statistics are lacking to give the proper information of her parentage and strength as an organization. The Globe Academy and other institutions speak in unmistakable language of her worth in the Master's cause."

Caldwell County was established on March 1, 1841, at George Powell's storehouse located near the intersection of Highways 18 and 90. The town of Lenoir was laid out at its present downtown location and chosen as the county seat, and it continues to fill that role. The 1850 census, the first federal census taken in the new county, lists the population as 6,317. At that time Lower Creek would have been the closest Baptist church to the town of Lenoir.

The first congregation organized in the county-seat town of Lenoir was the First United Methodist Church. It was an outgrowth of a congregation that had been meeting at the Fairfield Chapel, which was located in the area that is now Beall Street in Lenoir. The second church was St. James' Episcopal Church, formed in 1849. The congregation still worships in the building at the corner of College Avenue and South Main Street that

was consecrated in 1852, even though it has been remodeled many times. The First Presbyterian Church was organized in 1852 at the Fairfield Chapel, and an edifice was built on its present location in 1859. Lutherans, Reformed, Advent Christians, Church of Christ, Roman Catholics, and Pentecostals would not establish congregations in town until after 1900, although some had churches in the county prior to the turn of the century.

At the first session of the Association in 1885, it was stated that the town of Lenoir was one of the towns being supplied by the State Mission Board. A resolution endorsing the building of a Baptist church in the town of Lenoir was adopted.

Caldwell Baptist Association

The First Session

Even though a Baptist church would not be organized in the county-seat town until 1889, forty-eight years after the formation of the county, Baptists were the most predominant group in the rural areas. Seeing the need for a more conveniently located association, a convention was called on June 5, 1885, at Lower Creek Church to consider the advisability of a county association. In 1916 the clerk, through B. F. Williams, presented the Association with a gavel made from a locust tree that had stood in the churchyard at Lower Creek where the convention was held when it was decided to organize the Caldwell Association. Eighteen years earlier Dr. J. K. Moose, through I. Oxford, had presented the Association a gavel made from the root of a tree that stood in the yard of Yadkin Church, "the oldest church in this part of the state."

On October 22, 1885, sixteen churches met at the Rocky Springs Church in Collettsville to organize the Caldwell Baptist Association. The meeting began with a sermon by Isaac Oxford from the Union Church on the text: "*For we are laborers together with God.*" After the message, Oxford called the meeting to order and the assembled delegates sang the hymn, "*There Is a Fountain Filled with Blood,*" and J. S. Gwaltney led in prayer.

The organizing churches were:

Bethany Church, represented by Joshua Curtis and with a membership of 57, came from the Three Forks Association.

Conway's Chapel Church, with a membership of 61, represented by T. H. Barber and H. W. Clark, came from the Catawba River Association.

Flemings Chapel Church, with a membership of 36, represented by R. T. Fleming and L. W. Anderson, came from the Catawba River Association.

Globe Church, represented by S. F. Spainhour and Gilliam Coffey, with a membership of 81, came from the Three Forks Association.

Johns River Church, with a membership of 15, represented by R. S. Hays, came from the Three Forks Association.

Lower Creek Church, with a membership of 180, was represented by V. Teague, I. A. Coffey, and W. A. Poole, and came from the Brushy Mountain Association.

Mulberry Church, represented by Joel M. Crisp, Robert Edmisten, and J. A. Edmisten, had a membership of 26 and came from the Three Forks Association.

McCall's Chapel Church with 24 members was represented by S. M. McCall and John M. Frazier.

Mountain Grove Church, represented by J. Z. Griffin and Henry Ward, was a newly constituted church.

Piney Grove Church, with 59 members, represented by Thomas P. Pennell and J. T. Sharpe, came from the Brushy Mountain Association.

Pisgah Church came from the Catawba River Association and had 25 members. The representatives were I. Smith, J. F. Crisp, and John Crisp.

Rocky Springs Church, with 82 members, came from the Catawba River Association and was represented by M. C. Setzer, J. C. Puett, A. D. Leonard, M. N. Harshaw, and J. A. Davis.

Sardis Church, formerly called Gunpowder Church, had 81 members represented by W. H. H. Hartley and J. R. J. Annas and came from the Brushy Mountain Association.

Union Church with 123 members came from the Brushy Mountain Association and was represented by Isaac Oxford, J. H. West, and W. C. Oxford.

Wilson's Creek Church was a newly constituted church with a membership of 18 and was represented by J. T. Hayes.

Yadkin Church, with a membership of 32, was represented by J. B. Moore, A. E. Nelson, and M. C. Pennell. It came from the Catawba River Association.

The charter churches are still in existence today except for McCall's Chapel. Wilson's Creek merged with the Mortimer Church, formed about 1925, to form the Maple Grove Church. The organization date of Maple Grove is given as 1936; however, a Maple Grove Church came into the Association in 1917, but it is not listed after 1918. Sardis Church is now the First Baptist Church of Hudson.

The first session began on Thursday before the first Sunday in October and continued through Sunday. At the 1899 session, the Committee on Object presented the following statement: "...the object of this Association be the promotion of Christ's Kingdom in the hearts of men, especially by fostering missionary and educational work within its own bounds." The Association was putting into words what their mission was and would continue to be until the present day and into the future.

The Organization

For the first eight years, the annual meeting lasted for four days—Thursday through Sunday—and was held at one host church usually in October. The first day was devoted to the annual sermon, the election of officers, and the appointment of committees who would report later in the meeting. The second and third days were devoted to the reports and to the transaction of needed business. The fourth day, a Sunday, was called a Sunday School Mass meeting. By 1893 the meeting was three days duration, but Sunday services were still reported. In 1925 the sessions were reduced to two days. Beginning in 1946 the two days of sessions were held in two separate churches. In 1988 the Association changed to quarterly meetings with the

fall quarterly meeting being considered the Annual meeting. Each session was held in a different church, and the Annual meeting, which convened on Thursday night and Friday morning, was held in one church on Thursday night and another church on Friday morning until 1997 when one church began to host both the Thursday and Friday sessions.

As a part of the initial organizational process, the clerk read a proposed constitution, by-laws, and abstract of principles, which were adopted for the governing of the meeting until it organized into an association. After the organization, a constitution was adopted which has served as the constitution through the years. At various times as the need arose, the constitution has been amended to meet current needs. Major revisions occurred in 1937 and again in 1957. The most recent extensive revisions occurred in the 1990s when the new organizational plan was adopted.

The nineteenth item of the original constitution stated: "By appointment of the Association there may be an Introductory, a Missionary, and a Denominational sermon preached at each annual session." The minutes called for the minutes of the previous day's actions to be the first order of business on the next day, except that the final day's minutes would be read at the close of the session just prior to adjournment.

At the nineteenth session in 1903, the body decided that the introductory sermon would be preached after the body was organized rather than prior to the organization as had been the procedure until that time.

The meetings were a time of inspiration as well, with additional sermons being preached at night by the ministers who were in attendance. Sometimes there would be two sermons at the same time—one in the church building and one in a nearby building or in a brush arbor. These simultaneous services were not in competition but were conducted to minister to the people. Perhaps this was a forerunner of the evangelism conferences of later years that devoted much time to inspirational preaching.

At the thirteenth annual session, the clerk recorded that Dr. John Mitchell had preached on John 17:9 using the title, *"The Prayer of Jesus for His People."* He noted: "This was a rare intellectual treat, attended by a very sensible demonstration of the Holy Spirit."

In 1909 I. W. Thomas preached from Luke 10:2. "The purpose of the sermon was to call attention to the scarcity of young men called of God to preach the gospel in the bounds of the Caldwell and adjoining associations. It was urged that the churches pray the Lord of the Harvest to call young men in our midst into the work of the ministry, and that the churches be willing to give their pastors fuller support, so that our young men, whom

the Lord may call into the ministry may be induced to stay with us and become the pastors of our churches.” Many positive comments were made about the inspirational messages that were given at the various sessions.

Procedure

With the adoption of a constitution, the Caldwell Baptist Association was constituted. The first meetings set the standard for the organization and for all future meetings.

The first constitution provided for three officers: a moderator, a clerk, and a treasurer. The same person could serve as both clerk and treasurer, and during the first three years it was a combined position. Isaac Oxford was elected the first moderator, and W. A. Poole was elected the first clerk and treasurer. In 1888 three different people held the positions, but in 1889, the clerk and treasurer were again the same person.

The constitution called for a Committee on Arrangements but gave the moderator the latitude to appoint other committees as needed. Committees were appointed for Devotion, Finance, Periodicals, Temperance, Resolutions, Home Missions, State Missions, Foreign Missions, Baptist Orphan Association, Education, Sabbath Schools, and Time and Place of Holding Next Association. Each of these committees was called upon to report later in the meeting. The 1893 session was the first time that the committees were appointed at one session to report at the next one. Although the names of several of the committees have changed and newer concerns have called for the creations of new committees or the expanding of the former committees, the same basic information is a part of the reporting process today.

Each session was opened with a time of worship called “Praise and Prayer.” The minutes record for most sessions the name of the person leading the worship time, the passage of scripture used, and the hymn that was sung. Worship, led by either a minister or a layperson, is still the first item on the agenda of most meetings held today.

On the first day, letters from the churches were read and the statistics of the churches given. In 1923 the Association purchased a blackboard to use, and in 1924 it was reported to be in use. The blackboard was used as late as 1937. At the 1942 session, the statistics were mimeographed and distributed to the messengers. In more recent times the statistics from the letters are printed in a “Book of Reports,” and each messenger is given a copy.

New churches joining the Association were presented. If their letters were in order and their doctrine proved sound, sometimes after examination of the messengers, they were approved for membership and seated with the body. New churches now applying for membership come under the watch-care of the Association for one year before final approval. The Association has grown from 16 churches to 73 churches and two missions. Some churches have disbanded, others have joined other associations, and some have withdrawn to become unaffiliated.

Beginning with the first sessions, reports of missions were given. Churches were encouraged to support the work at home and abroad. The messengers from each church would pledge the amount that their church would give to missions, and sometimes an offering was taken at the meeting. At the 1893 session, one brother spoke on behalf of the Gospel Missions plan for supporting missionaries, whereas another brother spoke on behalf of the Board plan. Since 1925 missions support has been channeled through the Cooperative Program.

Several early foreign missionaries were mentioned by name. At the meeting in 1887, G. W. Greene, who had grown up in the Lower Creek church, was reported as being a visitor from the Brushy Mountain Association. By 1891 collections were being made for his use in China, where he served until he died in 1911. T. L. Blaylock, who attended several of the sessions, also served in China. In 1896 and for a few years afterwards, the Association reported sending support to W. C. Crocker in China, and in 1897 E. F. Tatum, a visitor from China, was seated.

At the second session, Home Missions was defined as an "attempt to send the preached word to all the southern states and the Island of Cuba." The Clerks of the churches were appointed correspondents with the Vice-President of the Home Mission Board. At the second session it was reported that there were 251 missionaries occupying 822 stations in the South among the Indians and in Cuba. All churches were urged to make liberal contributions to the work. In 1900 Jennie Edwards was serving in Cuba, and several churches reported giving her financial support over the following few years. The 1907 minutes listed D. L. Bible as serving with Jennie Edwards in Cuba.

The minutes of the second session also stated that the objective of State Missions was to preach the Gospel to every neighborhood in North Carolina. A total of 82 preachers were supplying several hundred stations. A resolution was passed that pastors and delegates pledge themselves to try to raise one-fourth more for State Missions during the following year.

At times there was a call for local causes. In 1901 churches were urged to take a cash collection for the benefit of Clark's Chapel in its effort to build a church. In 1911 there was a need to help Whitnel and Lenoir Second (now College Avenue) ceil their churches for winter. In 1912 a plea for aid on behalf of the Granite Falls church in paying the indebtedness on their property was presented. In 1997 the churches were asked to come to the aid of the Johns River congregation whose building had been lost in a fire.

Reports were given on education. Emphasis was placed on colleges and local academies. Globe Academy, Hibriten Academy, and Lenoir Academy, as well as other area schools, were given high marks. Wake Forest College (now Wake Forest University) was commended for higher education, especially for the training of preachers. With the formation of other colleges, they were emphasized also. There were several instances when the Association gave financial aid to ministerial students.

As the public schools began to flourish, the academies were less needed. In 1888 the report stated: "The public schools, within reach of all, should be fully sustained. To such of our members as are committeemen we would say, 'Employ as instructors of our children only competent teachers of unimpeachable and even aggressive moral character.'" The following is taken from the 1894 minutes: "The time has come in our country when all who would succeed must have an education in their reach.... In our opinion the Legislature ought to provide for a four months school in every district in North Carolina." W. A. Poole, who was clerk for the first two years and who preached the annual sermon in 1887 and 1889, served as Superintendent of Caldwell County Schools from 1885 to 1889, when he moved to Texas. In 1903 the Education report was given by Y. D. Moore, a Baptist layman, who was then the Superintendent of Schools.

Each session heard a report from the Baptist Orphan Association. Often a representative of the Mills Home was on hand to discuss the report, and an offering was taken to support the work. In 1888 J. M. Mills himself was on hand, and the Association did not hold him to the twenty-minute limit they had given to other speakers. The clerk noted, "Many things will soon be forgotten, but Mills' talk is not one of them." The delegates were requested to make up boxes at their churches and homes and forward them to the home. At the 1920 session it was suggested that a Thanksgiving Offering be taken for the home. Later additional campuses were formed, and the over-all name was changed to The Baptist Children's Homes of North Carolina.

When the Baptist Hospital and the Homes for the Aged were built, the group heard reports on their work, and churches were encouraged to support the needs. The first Baptist Hospital report was given in 1924 and stated that the hospital was in its second year. The first Home for the Aging report was given at the 1952 session and stated that the home had been formed March 16, 1951.

Temperance and Public Morals committees continually warned church members to refrain from desecrating the Sabbath, participating in card parties, modern dances, gambling, and drinking soft drinks. Parents were warned to guard against the boys and girls going to co-educational bathing pools or joy riding in automobiles at night without proper chaperones. The Association strongly supported the Eighteenth Amendment to the United States Constitution that prohibited the manufacture and sale of alcoholic beverages and strongly opposed its repeal. Caldwell Baptists continue to take a stand against such issues as legalized sale of alcohol, drugs, pornography, and abortion through resolution and active participation.

The Report on Periodicals encouraged the reading of the *Biblical Recorder* and *Charity and Children*. Subscriptions for the *Biblical Recorder* were taken at the sessions. In 1892 the Committee on Periodicals recommended that the Sunday Schools use the series by the Southern Baptist Convention. In 1945 the Association began hearing reports from the American Bible Society.

The minutes of the 1934 sessions make the first mention of the "Relief and Annuity Board of the Southern Baptist Convention" and state that it has been in existence since 1918. As early as 1896, the Report on the Minister's Relief Fund stated: "Your committee is aware of the fact that there are old brethren throughout the State who have given their lives to the preaching of the gospel and are now dependent on our contributions; therefore we request that each pastor take one collection this year for this object." In 1900 the Minister's Relief Board, located in Durham, North Carolina, reported they were caring for 17 families. The 1901 report stated, "To neglect to care for those who have worn themselves out traveling and preaching and suffering to extend the Kingdom of our Lord in the world, would in our opinion be a great mistake. So we urge our Brethren to consider this as one of their bounden duties to provide for them."

The Association resolved in 1920 to better organize by aligning with the organizational boards of the Southern Baptist Convention. This organizational plan was used into the 1980s with few modifications.

During the 1986-87 Association Year, the Association went through "Strategy Planning." The process, produced by the Home Mission Board of the Southern Baptist Convention, was designed to help an association of churches identify its purpose, discover needs within the churches and the communities, and plan definite actions to meet those needs based on the identified purpose.

The organizational structure was revised into five levels of operation: Governing, Personnel, Administrative Services, Mission Performance Groups, and Fellowship Groups. The plan shifted the emphasis toward ministry and called for long-range planning. Instead of a dual form of government with messengers from the churches attending the annual session and representatives attending the Executive Committee meetings, quarterly sessions attended by the same messengers were begun. Effective January 1, 2000, some modifications were made shifting to a more generic and flexible structure that put an additional emphasis on ministry. Goals are updated as needed. This plan is the current roadmap of the association.

Associational Missionaries

The first mention of an Associational Missionary is in 1892 with H. M. Croom serving. In 1893 it was reported that the Executive Committee had secured I. W. Thomas to preach once a month at Mt. Bethel School House and L. C. King at Pisgah. The committee asked the churches to contribute to the support of these brethren. I. W. Thomas reported preaching twelve sermons and traveling 120 miles. He reported a good congregation and good Sunday School with prospects for organizing a church. In 1902 the State Mission Board pledged \$300 to the Caldwell Association to help with the support of two pastors who would do mission work within the Association.

In 1905 the Executive Committee reported that W. P. Southern had been employed as a Sunday School colporteur (seller of religious books) and Association evangelist for half his time. He worked 13 weeks; witnessed 185 professions of faith in Christ; witnessed 78 baptisms; made 75 visits for prayer and religious instruction; preached 512 sermons; held meetings at Lenoir, Granite Falls, Piney Grove, and Kings Creek; and sold 60 Bibles. By the first of August he was ill with typhoid fever and was confined for about 60 days. In 1906 Southern, who was called the Associational Missionary, reported holding eight meetings, laboring 74 days, preaching 151 sermons, and witnessing 81 professions of faith, 71 baptisms, and five re-

stored to fellowship. He mentioned having pledges and cash to buy a tent. In 1916 verbal reports were made by missionaries working with various churches: J. G. Benfield, Grandin; G. W. Rollins, Edgemont, Globe, Green Valley, and Mortimer; I. W. Thomas, Whitnel and Lenoir Second.

In 1927 S. W. Bennett was elected Associational Mission Director. His duties were to work with the churches and the state convention in raising the \$3,000 for the Cooperative Program.

On January 30, 1941, the Executive Committee employed Ruth Keller as an association worker at a salary of \$50.00 per month beginning March 1. It was reported that the State Mission Board would contribute \$240 toward the salary of a worker. Each pastor present was asked to name an amount of money he would lead his church to give to the cause. Pledges ranged from \$1.00 to \$5.00, and pastors were urged to line up work for Miss Keller to do. In October 1943 the Ruth Keller Scholarship Fund was started with a gift of \$205.10 from Miss Keller to aid worthy students in preparation for full-time Christian service. Miss Keller served until February 12, 1944.

On April 10, 1944, the Executive Committee recommended the employment of Elizabeth Campbell to begin on June 1. She served until December 31, 1980. During her tenure she was given the title at various times of "Associational Missionary," "Superintendent of Missions," and "Director of Missions," in keeping with the terminology being used by the Southern Baptist Convention.

In 1953 a missionary's home was built and the debt was retired in 1963. In addition to serving as a residence, the Association Office was located there until the Baptist Center was constructed. The home was given to Miss Campbell as a retirement gift.

In 1966 a recommendation was brought to build a Baptist Center to include offices, working space, meeting rooms, a library, and a chapel. In 1967 Mr. and Mrs. Grover Triplett presented the Association with a deed for property on NuWay Circle as a site for the Center. The building was occupied in June 1970 and on August 30 of that year, the dedication was held. The debt was retired in March 1979. The building continues to be used for training and planning as well as the administrative center for the Association. After Miss Campbell's retirement, Worth Braswell was called on February 8, 1981. He served until his untimely death on March 15, 1985. Dale Fisher began his ministry on April 1, 1986. In 1999 the position title was again changed back to the earlier title, "Associational Mission-

ary,” to be used when he is working with the churches, and “Executive Director,” to be used when working as administrator and with outside groups.

Other Associational Staff

The Associational Missionary has not worked alone. Several people have served as office secretaries for varying periods of time. Known secretaries are Mrs. Robert Frye, Ann Todd Clark, Nelda Moore Robbins, and Ann Hatton. The list may not be exhaustive. These people have handled the day-to-day office routine, freeing the missionary to minister and to attend meetings.

On October 1, 1990, Daniel F. Lipp came to serve as Director of Church Development. He served until December 31, 1991, when he resigned to go back into the local church ministry.

August 1, 1991, marked the employment of Judy Brittain, the first part-time financial secretary who served until 1998. Darlene Townsend became the part-time financial secretary on July 13, 1998, and the position was changed to full-time effective January 1, 2002.

In 1999 four people to be called the “Management Group” were employed. These four people were Floyd Annas, Associational Development Ministries Leader; Christine Clark, Congregational Development Ministries Leader; Joann Propst, Missions Evangelism Ministries Leader; and Gary Teague, Congregational Leadership Ministries Leader. Gary Teague resigned in October 2002 and was replaced by Charles L. Summerlin on February 1, 2003. Christine Clark resigned effective March 13, 2002, and Darlene Townsend assumed the position in addition to her position as Financial Secretary.

Co-operation

The minutes of the forty-fifth session, held in 1929 at Mount Zion Church, give the following explanation of “Co-operation”: “‘Co-operation’ is a big Baptist word. For Baptists recognize no authority over them but that of their Lord and Master. In order that they may do His will more effectively they voluntarily group themselves into churches, associations, and conventions for the purpose of working together.”

By the autonomous nature of a Baptist church, the Association cannot require any action of a member church. Item 10 of the constitution defined the authority of the Association: “This body shall have no coercive power

to exercise Lordship over God's heritage, but shall only be an advisory council in all manners respecting the internal organization of the church."

At the fifty-sixth session in 1940, two resolutions were passed concerning ordination of preachers and constitution of churches. The resolution on Ordination of Preachers recognized the right of the local church to ordain a minister but formed an advisory committee of pastors who could assist with examination of the candidate and would have denominational recognition.

The Resolution of Constitution of Churches recognized the rights of people to form churches but stated that any group desiring to constitute a church and contemplating membership in the Caldwell Association should first have the approval of the Association.

Sometimes the pastors were urged to preach sermons on certain topics. At various times pastors were encouraged to preach on foreign, home, or state missions; stewardship; temperance; and, education.

At the second session the Church and Pastoral Relations report read: "The duties of the churches and pastors are reciprocal. We conceive it to be the imperative duty of the pastor to preach the word, to reprove, rebuke, and exhort with all long suffering and doctrine, and to administer the ordinances of the gospel. We likewise conceive it to be the duty of the churches to pray for their pastors, to cooperate in their works of faith and labors of love, and to contribute liberally to their support."

In 1902 the minutes stated, "We believe the scriptures teach that Ministers of the Gospel should be supported by the churches they serve as Pastors." That same year it was recommended that churches consider local preachers before calling pastors. In 1903 the Association recommended that each church increase the pastor's salary even by a small amount to show appreciation for his work. In 1920 four churches were having every Sunday preaching, and in 1921 it was suggested that churches have preaching at least twice a month and have a weekly prayer meeting. Churches were also urged to "earnestly pray God to raise up young men in our midst to preach the Gospel."

Denominational Ties

Baptists have recognized the truth of the poet that "No man is an island." Caldwell Baptists have provided for fellowship and cooperation with other Baptists near and far as well as with other Christian bodies.

The thirteenth item in the original constitution states, "It shall be the province of this Association to invite visiting and corresponding brethren to seats who shall be entitled to speak at any point under discussion but not to vote." At the first session, correspondence was offered to Catawba River, Brushy Mountain, Three Forks, and Mitchell Associations.

In many of the early sessions, delegates to the State and Southern Baptist conventions were elected. At the fourth session in 1888, the group passed the following by-law by majority vote: "Any brother of this Association in good standing with the church at home, who attends any of the Associations with which we correspond or the State Convention, is authorized to represent himself as our correspondent or delegate, as the case may be." This action may have been expedient because many of the ministers were itinerants serving several churches that were part of other associations. Apparently, itinerant ministers were considered part of the association where they resided, and they were ex-officio members of the associations where their churches were located.

The basis for "correspondence" was agreement regarding the support of the work as outlined by the state convention. At each of the annual meetings, visiting brethren from other associations or state agencies were recognized and made a part of the proceedings with many of them taking part in the discussions, preaching, and leading in prayer.

At the forty-first session in 1925, the following resolution was offered: "That this Association, in session assembled this the 23rd day of September, desires to go on record as endorsing the Articles of Faith adopted by the Southern Baptist Convention in the last session. We do especially recommend the Board of Trustees of all our Baptist schools and institutions see to it that all teachers in such institutions subscribe to the same, and especially to the article on education and science."

Sometimes co-operation crossed denominational lines. In 1903 when the Association met at the Lenoir church, the Presbyterian and Methodist pastors were recognized and welcomed to seats. In 1905 at Mountain Grove, Thomas Edwards of the Methodist Church led in prayer. In 1932 R. L. Isbell, an Advent Christian minister, was welcomed to the sessions.

Opportunities to cooperate with other Christians through Yokefellow, South Caldwell Christian Ministries, Hospice, the Soup Kitchen, and other social concerns have broadened the outreach of Caldwell County Baptists.

One of the functions of an association is to arbitrate when differences of opinion occur. Arbitration can be between churches within the body as well as between Christians who are members of the same church.

The November 1789 minutes of the Yadkin Church reported receiving answers to questions that they had posed to the Association. The Association determined that it was un-Christian for a member to carry liquor to a place of election to entice voters. They also determined that a church should not hold private meetings and that members who were grieved with the church had no right to be grieved and were not in fellowship.

The same session stated "that every brother and sister living in the bounds of a church should give themselves as members of the said church or be excluded from the fellowship." The Yadkin Church minutes on two separate occasions determined the boundaries between their church and the Catawba (now North Catawba) and between themselves and the Beaver Creek churches respectively.

The constitution of the Caldwell Association provided in item 9 that "All letters of grievances and queries, together with all letters from corresponding Associations requiring any attention thereon shall be submitted to the Committee on Arrangements and reported back to the Association."

Item 11 further outlined the Association's duties as an arbitrator: "When an offense may have been committed by one Church against another; or where a series of difficulties may have arisen in an individual Church, it shall be the duty of the Association, after due labors have been had between the offending and offended Churches or an individual Church as the case may be, to take the matter into consideration and advise upon it."

The Caldwell Association served as an arbitrator at their fourth session in 1888, when the following question was raised: "Should a church receive as evidence against a disorderly member the testimony of a person who is not a member of a Baptist Church?" I. Oxford answered, "Any person of good moral character called on to testify against a disorderly member under censure of the church should be heard orally the same as a church member." "What is the duty of the church toward a member who can and will not help bear the expenses of the Church?" G. W. Greene answered: "Pray with him and for him and try to instruct him, and if he still persist in the neglect of duty, withdraw fellowship from him." The 1889 session answered a query from the Yadkin Church: "Should the decision of the Superior Court be taken as a final evidence either for or against a church member when other legal evidence is not available?" Answer: "No; when a decision of the

power of the world is the only evidence, it ought not be considered final or conclusive.”

Also at the 1889 session, a committee of five was appointed to visit McCall’s Chapel, one of the charter member churches that is no longer in existence, to inquire into “the cause of the letter of grievance presented to the committee by some aggrieved members of the church.” At the next session, the committee reported that they had investigated and found that a brother had been excluded from the church for failing to live under the temperance clause of the church covenant, and for saying that Jesus Christ made alcohol. The committee upheld the actions of the church.

The Association did not, nor does it today, become involved in local church matters unless invited to do so by the church.

Financial

Much of the work of Christian ministry requires financial support. The Association’s founders recognized the need for financial responsibility. Item 17 of the constitution stated, “The Association shall have a fund created and maintained by voluntary contributions from the Churches which shall be held by the Treasurer and subject to the disposition of a majority of the Association present at any annual meeting.” Messengers from the various churches brought funds with them, and the treasurer collected the money at the annual meeting. Offerings were sometimes taken for missions or ministry causes—particularly for the orphanage. Also, several of the messengers pledged to various causes on behalf of their church, and the treasurer kept records of the pledge and whether it was paid.

At the twenty-eighth session in 1912, the following resolution was passed: “That we request all Church and Sunday School Treasurers to forward all contributions and collections direct to the Treasurer of our Convention, Walter Durham, Raleigh, N. C., and all funds for Orphanage to S. H. Averett, Thomasville, N. C., and that no funds whatever except Minute Fund be sent up to the Association.”

In 1901 the average pastor’s salary was \$40.00 per year, and by 1940 most churches paid at least ten times that amount, even though many churches were still without full-time pastors or fully paid pastors.

In 1919 Caldwell Baptists were urged to join the \$75-Million Campaign. In 1920 it was reported that 75% of the churches had participated and that the Association had raised over \$2,000 more than their stated goal.

The first mention of the Cooperative Program, which was established at the conclusion of the \$75-Million Campaign, was in 1925. In 1926 A. C. Hamby gave the Cooperative Program report, and the body voted to make \$2,800 the goal of the Association. The amounts apportioned to the various churches ranged from \$5.00 to \$825.00. In 1927 S. A. Stroupe gave a report that outlined how the Cooperative Program money was used.

In 1943 the Cooperative Program report stated that the Southern Baptist Convention had retired most of its debts and that the rest would be retired by December 31.

The Executive Committee reported in 1946 that an Association Budget Committee had been appointed for the purpose of setting up a budget for the coming year. Included were expenses for printing Associational Minutes, clerk's fee, Sunday School, Training Union, WMU, VBS, and an allotment covering the expense of a Pastor's School. Each church was asked to contribute.

Several times during the years, the Association has requested funds from the State Convention to aid in the work of reaching people. Sometimes the request would be for the Association's needs, and sometimes it was the endorsement of an individual church's need.

The Organizations

During the early days of the Association, probably due to the hardships of travel, the messengers seemed to take advantage of their annual assembly to encourage all phases of the work. When the sessions were four days in length, on the final day of the meeting, a Sunday, the emphasis was on Sunday School.

As transportation became more accessible, meetings other than the annual meeting were held to promote various phases of the work. A county Sunday School Association was formed in 1891, and Pastors' and Deacons' Conferences were begun in 1910.

In 1913 the WMU was organized. In 1917 the first mention is made of a Baptist Young People's Union, which was organized on the associational level in 1923. The late 1930s saw the introduction of church libraries, VBS's, and one Brotherhood. In 1957 the Life Service Fellowship was formed. Seminary Extension began in 1960, the music organization gave its first report to the Association in 1964, and the first Library Services report was given in 1966.

Ridgecrest Property

The late 1930s also marked the time when a need was recognized to buy housing at Ridgecrest for use by those who attended training sessions there. In 1940 the Association passed a resolution to sell all local property, which was the former Lenoir Academy property, and purchase a house at Ridgecrest for use by churches within the Association. In 1941 the sale of the Lenoir Academy property was reported, and the purchase of property at Ridgecrest was recommended. In 1942 the Association purchased the Haigler property at Ridgecrest for \$2,600. In 1952 a loan was secured to improve the cottage.

The Association continued to own and maintain the property until 1995 when the property was sold to the Baptist Sunday School Board of the Southern Baptist Convention, which operates the Ridgecrest Conference Center, for \$25,000. The building has since been razed.

Evangelism

The mission of the Christian church, even from its inception in the book of Acts, is to reach people and to minister to their needs. Churches are established for the purpose of reaching people and ministering to their needs. Great revivals, beginning with Pentecost, are an important part of the history of Christ's church, and evangelistic thrusts are a part of the Association's history. The Executive Committee reported "splendid revivals" at the 1920 session.

At the 1920 session, the following report was read: "It has been brought to the attention of the committee the advisability of buying a large tent to use in revival meetings and special gatherings in order that greater evangelistic work may be done. We, therefore, offer this to the Association for its consideration." The Committee on Resolutions was asked to write a report favoring the buying of a tent and report to the body at the afternoon session. The Resolution Committee suggested the purchase of the tent and that it be financed by offerings made at each place where the tent would be used. The following year it was reported that the tent had been purchased and that it had been used at Rhodhiss, Sawmills, the County Singing Convention, and that it was being used at Yadkin church by Abernethy. The Association owed \$160 in a six-month note on the tent, and the tent was in need of some repairs and waterproofing. No later reference to the tent was found.

At the 1938 session, the "Home Missions" report stated that the Southern Baptist Convention at their 1936 meeting had instructed the Home Mission Board to re-establish the Department of Evangelism. It was also stated that the evangelism of the South was not keeping pace with the increase in population. In 1941 a resolution was passed "that we seek to have a revival in every church and community this associational year."

In 1953 simultaneous revivals were held beginning on Easter Sunday, April 5. "Every Church Revived in '55" suggested two weeks of preaching and visitation from April 10-24 with high attendance days in the Sunday School and Training Union.

At the 1957 session it was announced that the Caldwell Association was planning simultaneous revivals for 1958, looking forward to a worldwide simultaneous Revival Crusade by all the Baptist bodies around the world. The dates adopted by the North Carolina State Convention were April 12-26, 1959. Forty-five churches participated. The years 1959 through 1964 were designated as "The Baptist Jubilee Advance."

In 1967 the Executive Committee recommended that the churches of the Association participate in the "Crusade of the Americas," a simultaneous revival effort to be held in 1969.

In 1970 many of the churches participated in the inter-denominational "Foothills Crusade for Christ," with Grady Wilson, from the Billy Graham Evangelistic Association preaching. The services were held in Mack Cook Stadium, and the participation of Baptists was evident. Dr. Graham himself preached to about 10,000 people at the Sunday night meeting. Ethel Waters, former actress turned gospel singer, thrilled the congregation four of the nights with her testimony and her inspirational singing, especially when she sang her signature song each night, "His Eye Is On the Sparrow."

In August 1973 Baptists sponsored an Evangelistic Crusade, also held in Mack Cook Stadium, led by Dr. Jack Stanton from the Home Mission Board Evangelistic Department. Non-Baptist churches were invited to participate as well.

In 1975 forty-three of the churches committed to Bold Mission Thrust. The primary goal of the program was that every person on earth should hear the gospel by the year 2000 A.D. The "Here's Hope Joint Evangelistic Crusade," sponsored by the North Carolina Baptist State Convention and the General Baptist Convention of North Carolina, was held in 1982. The Association had a one-day evangelism conference using the theme "Hope Through Christ."

“Good News America: God Loves You” was the theme of a simultaneous revival effort held April 25-May 9, 1982, sponsored by the Baptist State Convention and the General Baptist Convention of North Carolina. “Here’s Hope” revivals were held in 1986, 1990, and 1995.

In January 2001 ministers began meeting on Wednesdays to pray about reaching Caldwell County for Christ. From these prayer meetings, an evangelistic effort called “Joye Fest 2002” was born.

African-American Baptists in Caldwell County

The minutes of Yadkin Baptist Church report that several slaves of General Lenoir were members of the church. One, referred to at her death in August 1828 when she was nearly 100 years of age as "ancient Sister Judah," had come from Africa and had been the Lenoir children's nurse. In letters to their parents, the Lenoir children who had moved away would often say, "Give our love to Mammy Judah." Jacob and Agge were also two of General Lenoir's slaves who belonged to the Yadkin Church.

In September 1871 the Buffalo Cove Church received Thomas and Siddy Corpening by letter from the Lower Creek Church with the designation "colard [*sic*]" after their name. They were later dismissed by letter.

The Globe Church minutes also list some slaves of the Moore family who were members of their body. Several other churches also have similar entries for slaves or former slaves in the membership roles.

Former slaves in Caldwell County tended to be Methodists rather than Baptists. Both the AME and the Methodist denomination established churches in Caldwell County before Baptists did.

The earliest reference to a Baptist church for former slaves found to date is in the Lower Creek Baptist Church minutes. In June 1872 a motion was made to allow the black members to select a preacher and meet in the church on the first Sunday of the month. The members of Mount Pilgrim Baptist Church, Lenoir, have an oral tradition that their church began in Lower Creek. The group who met at Lower Creek may be the beginnings of Mt. Pilgrim Church.

The Caldwell Baptist Association minutes show that a church named Union Church 2 was a member of their body from 1886, when it was a newly constituted church, until 1906, when it was dismissed to join another association. Union Baptist Church in Oak Hill continued to be listed as Union No. 1 until 1905. Apparently, Union No. 2 did not send a letter to

the Association after 1902. Ridsen, listed as the post office of the church clerks for Union Church 2, was located in northwestern Caldwell County on Mulberry Creek in Pisgah National Forest. The area is now called Rufus.

The minutes of the Executive Committee during the same time span may relate to the church that would eventually become Mount Pilgrim Baptist Church on Oak Street in Lenoir.

In October 1895 the Executive committee recommended that the Association provide means to help the "colored" Baptists at Lenoir, and \$1.76 was designated for this purpose. The report of the Executive Committee in October 1896 stated: "Your committee has helped the colored Baptist church at Lenoir to the amount of \$18.40 leaving a balance of \$5.60 on their personal note now due at the Bank of Lenoir. This amount we earnestly ask the association to raise at its present session. This work is encouraging and deserves our sympathy. They have a good pastor and since last April have procured a lot and built a neat and comfortable house which they are using." The minutes also stated that \$5.69 had been collected for Lenoir Colored Baptist Church.

In September 1898 the Executive Committee reported:

Seeing it was impossible for the colored Baptists of Lenoir to pay for their lot on which a house of worship was being built, and on which this Association, through our Committee, had paid twenty-four dollars and fifty cents. We instructed our Secretary to dispose of the house and, if possible, save the amount to the denomination. He reports that he has sold the house for twenty-five dollars, to be due January 1st 1899. We recommend that this amount be placed in safe keeping and at interest until needed in the future for helping the "colored Baptists" of Lenoir start a house of worship and purchase a lot on which to build.

The Executive Committee reported in September 1899:

We beg to report that our Secretary has collected and turned over to the treasurer of the Association the \$25.00 referred to in our last report. And we recommend that the same be placed at interest until needed for the object for which it was raised, to wit: helping to build a colored Baptist church house in Lenoir.

In September 1901 the Executive Committee stated, "We also recommend that this Association refund to H. C. Mackie \$7.00 out of funds on hand for purpose of a colored Baptist church in Lenoir." On motion the Executive Committee was authorized to use money in the treasury of the Association for the purpose of building a church house for "colored" Baptists of Lenoir, North Carolina.

The references in the 1890s to the efforts to build a Baptist church in Lenoir are undoubtedly forerunners of what eventually became Mount Pilgrim Baptist Church. Obviously the first attempts were not successful. The 1901 reference was probably the real beginning of what is known today as Mount Pilgrim. Several churches in the association have African-American members; however, the predominant African-American Baptist church is the Mount Pilgrim Missionary Baptist Church, which is a member of the Mountain-Catawba Association.

The Sunday School

Sunday School was already a vital part of the church when the Caldwell Baptist Association was organized. The first Sunday Schools began in England about 1780. Their purpose was to get working children, who were receiving neither literary nor religious training, off the streets on the week ends. Although the schools were not part of the church, the Bible was used as the textbook to teach reading and to improve society.

About 1790 the Sunday School movement spread to America. Since public schools did not exist, Sunday School began to take the lead in educating the children. A majority of the schools became churches and became affiliated with the denomination of their choice. It was not until Sunday Schools became an evangelical religious outreach that steady growth began.

At the 1863 Southern Baptist Convention in Augusta, Georgia, the Sunday School Board was created. Following the Civil War, denominational publishing houses began publishing their own literature mostly following the International Uniform Lesson Plan that was adopted in 1872. Southern Baptists' first effort at publication began in 1866 with the development of a Sunday School paper known as *Kind Words*. This publication was widely used, and by 1886, the Home Mission Board of the convention had a full line of graded Sunday School periodicals.

Five of the churches that were charter members of the Caldwell Baptist Association came from the Brushy Mountain Association that had a very strong Sunday School emphasis. The Sunday School report in the 1872 minutes of the Brushy Mountain Association contains the following statement: "If, in any church or neighborhood there cannot be found men to take hold of this work, we advise our sisters to organize, and carry on schools at churches school-houses, or at home." The churches that later came into the Association had strong Sunday Schools. In the same report

their enrollment was listed as follows: Dudley Shoals, 30; Kings Creek, 112; Lower Creek, 191; Piney Grove, 31; and Union, 95.

After the organization of the Caldwell Baptist Association, interest in Sunday School as the evangelistic outreach of the church increased. The first Association meeting lasted three days. On the second day, J. R. J. Annas gave the Sunday School report in which he stated: "One of the best means of teaching the Bible is the Sunday School. Therefore we urge the importance of the churches to keep Sunday School open twelve months in each year." A motion was made that "the discussion of Sunday Schools [be] made the special order for Sunday, [the next day] 10:00 A. M."

On the last day of the first meeting, a Sunday School Mass meeting was held. F. P. Clarke, J. R. J. Annas, J. S. Gwaltney, and W. C. Parks gave addresses. At 11 a.m., R. L. Patton preached on *Giving*, and at noon W. A. Pool preached on *The Early Training of Children*. The largest Sunday School in the Association in 1888 was at the Globe Church with an enrollment of 199. Others were Conway's Chapel, 64; Lower Creek, 63, and Rock Spring, 60. The first mission Sunday School in the Association was conducted jointly by Kings Creek and Piney Grove churches in 1888 at an unnamed location, probably Grandin. The 91 scholars memorized 700 verses of scripture. W. W. Turnmire was the superintendent.

In 1891 an Association Sunday School organization was formed. Records show that it met again in 1892 at Yadkin Church.

In the year 1902 Sunday School enrollment in the Association reached 1,170. Growth slowed until 1912 to 1916 when enrollment grew from 2,478 to 3,534.

In 1908 the Southern Baptist Convention adopted the first *Sunday School Standard of Excellence*; however it was not widely used. It began to influence the growth of Sunday School after the publication of the book *Building a Standard Sunday School* by Arthur Flake in 1922. Both of these tools would prove to be beneficial in the future. The period from 1929 to 1939 saw steady growth. In 1930 the churches in the Association baptized an average of one person for every eight people enrolled in Sunday School. This was a period in which leaders began to realize that Sunday School presented an unparalleled opportunity to contribute to the success of practically every phase of church activity. Sunday School enrollment almost doubled in ten years, and baptisms increased more than 100%. The World War II years kept church growth to a minimum. From 1940 to 1944 there was a decrease in Sunday School enrollment. However, this was an incubation

period for the birth of explosive growth. The returning “G. I. Generation” was fearless, patriotic, idealistic, and morally motivated. They had experienced the Great Depression and were trained as good team players by the military. They came home to create the “American Dream,” and Southern Baptist Sunday Schools were ready for them! As the “G. I. Generation” became involved in Sunday School, the challenge began. In 1952 George W. Hollar, Sunday School Superintendent for the Association, challenged Caldwell Baptists to make a “mighty forward movement in Sunday School work” by using Arthur Flake’s plan. These were the years churches began to catch the vision of the resources God had given them.

The “Million More in 54 Emphasis” came in 1954. Convention-wide it was the greatest Sunday School enrollment program in history. The Association caught the challenge of the practical use of Sunday School for Bible teaching and winning the lost. Sunday School enrollment increased from 13,367 in 1953 to 17,031 in 1956. The result was an increase in baptisms, budgets, membership in WMU, Brotherhood, Music, Training Union, VBS, and all other programs of the church.

During the 1935 to 1959 period, emphasis was placed on training. The Association sponsored training schools. Training awards for Sunday School increased from 875 in 1954 to 2,931 in 1959. In 1958-59 the Association led the State of North Carolina in the number of churches with the highest ratio of Sunday School training awards given to church members.

In 1960 the U. S. Census reported that Caldwell County had a population of 49,552. In that year the Sunday School enrollment in the Association reached 16,896, indicating that 34.1% of the population was enrolled in a Baptist Sunday School.

As other organizations in the church observed the effectiveness of the Sunday School, they began to train their workers in an attempt to create the same kind of organization. With so much promotion coming for all organizations in the Association and churches, Sunday School promotion began to decline. The peak enrollment of 17,606 in 1962 was not equaled by the compilation date of this history.

A new Group Grading Plan and the publication of the “Life and Work Curriculum” came about 1970. Many of the churches were involved in the Church Bus Ministry Workers consisting of bus pastors, bus captains, and helpers visited homes on Saturdays and in return brought children to church on Sunday. Many churches provided special worship services for the

children after Sunday School. Baptisms were high, but the trend in enrollment did not change and continued to decline in 1979.

In the late 1970s Southern Baptists began promoting the "Growth Spiral," a controlled Sunday School growth process, based in the five basic concepts from Flake's *Building a Standard Sunday School*. Caldwell Baptists experienced a slight increase in enrollment. In the 1980s Southern Baptists entered into an effort to enroll 8.5 million in Sunday School by 1985. The Association's Sunday School Enlargement Campaign was held in September 1983. Through setting goals and working toward these goals, enrollment increased to its highest point since 1970. The 1989 enrollment reached 15,200. About this time, High Attendance Day, the last Sunday in October of each year, became a major event for Caldwell Baptists.

In 1991 the Association Sunday School ASSIST Team led Sunday School workers in the study of the "Break Through" series of age group books. The Sunday School Council won recognition from the Baptist Sunday School Board for its "Standard Sunday School" work. Very few associations in the Southern Baptist Convention achieved this recognition. The High Attendance day goal for October 1991 was set at 10,000. It was exceeded by 205.

A Sunday School Growth Campaign with fourteen churches participating was held in February 1992. That year the High Attendance goal of 10,000 was exceeded by 153. The year 1995 showed a drop in Sunday School enrollment. Training events were held in a few churches in 1996 using the new age graded studies "Toward 2000." That year Sunday School enrollment showed a 7% increase. Statistics show a slight increase in Sunday School enrollment in 1999. That increase may have been the result of the FAITH program that began to be used by Sunday Schools to encourage evangelism and spiritual growth and to mobilize church members in visitation

The percent of Caldwell County citizens enrolled in the Sunday Schools of the Association decreased from a high of 34.1% in 1960 to 20.4% in 2000. From 1990 to 2000 the population of Caldwell County grew from 70,709 to 77,415, an increase of 9.5%. During the same time, the Sunday School enrollment of the Association increased from 15,200 to 15,786 an increase of 3.8%.

In 1999 the Sunday School by that name ceased to exist in the Association. Under the new Association organization, the Sunday School became the "Bible Teaching-Reaching Ministry." Instead of the ASSIST Team, a "Bible

Teaching-Reaching Ministry Leader” was recruited, and the ministry became one of the eighteen ministries working under the new “Missions Evangelism Ministries Group.”

The newly assigned task of the Bible Reaching/Teaching Leader is to “help congregations build and maintain effective and efficient Sunday School ministries and work with Sunday School leaders in the churches in creating an awareness of resources and services available to the congregations.” By 2001 the new structure began to make progress by providing in-depth training for growth in Sunday Schools. Enrollment reached a nine-year high of 15,930. In 2002, enrollment was 16,552.

One early purpose of the Sunday School was to “Find Them, Fetch Them, Fix Them, Follow them.” Later the aim of the Sunday School was “To teach the Scriptures so that the lives of an ever-increasing number of people the results shall be (1) Salvation (2) Church Membership (3) Spiritual growth, and (4) Christian service.”

Over the years this purpose has been stated in many ways. It is now stated as a strategy: “Sunday School is the foundational strategy in a local church for leading people to faith in the Lord Jesus Christ and for building on-mission Christian through open Bible study groups that engage people in evangelism, discipleship, fellowship, ministry, and worship.”

Vacation Bible School

Vacation Bible School (VBS) was the idea of Mrs. Walter Aylett Hawes, a doctor's wife. Her goal was to offer children an alternative to the streets of New York City. In 1898 or 1899 Mrs. Hawes rented a beer hall in New York's East side to conduct her daily Bible School. In 1900 Mrs. Hawes' pastor, Howard Lee Jones, insisted that the Bible School move to the church building. After two weeks it became clear that the children would not attend at the church, so Mrs. Hawes moved the Bible School back to a site near the beer hall.

In the early 20th century, VBS became a growing trend. Although Mrs. Hawes was a Baptist, VBS was a non-denominational event in those early years. In 1922 the Sunday School Board of the Southern Baptist Convention assigned the work of VBS to the Sunday School Administration Department. In 1924 a VBS Department was formed, and Homer Grice, a pastor from Georgia, became its first director. At that point VBS was usually a four-week event.

The first VBS in Caldwell Baptist Association was held at First Baptist Church in Granite Falls, North Carolina. That first year 80 students enrolled. The following year six churches offered programs and 565 students enrolled. By 1943 there were 30 churches that held a summer VBS and the enrollment grew as well. However, the remaining war years had a negative effect on VBS programs in all the churches because of a loss of young people to the armed services and civil defense. After World War II ended, VBS began to flourish. In 1945 First Baptist Church in Granite Falls sponsored the first mission VBS at the African-American church in Granite Falls. In 1948 the Caldwell Baptist Association held its first VBS Clinic to teach the leaders in Bible School. Twenty-five churches were represented. In 1950 the first group of N. C. Baptist State Workers came to our Association to teach the VBS Clinic. That year 57 churches, 3 mis-

sions, and 2 African-American schools participated, with an enrollment of 4,578 students. In 1965 there were 75 churches that conducted VBS programs, with an enrollment of 7,944, and the VBS Clinic reported the participation of a record 485 leaders. The VBS Clinic began to have special classes in crafts and music in 1977. In 1979 the VBS Department began Backyard Bible Clubs (BYBC) for mission areas. That year nine BYBCs were held. The Caldwell Baptist Association began an Early Bird Clinic just for pastors and VBS directors in February 1989. This was also the first year that the Association began offering two teaching clinics, which were held in April and May.

The VBS's and mission BYBCs have continued to grow each year with more churches participating and larger numbers of students attending. VBS is a fun-filled spiritual adventure that provides concentrated Bible study for children and encourages real-life application. Its intention is to reach people of all ages, leading them to know and respond to Jesus Christ as led by the Holy Spirit.

Today VBS is the premier outreach event of the church year for most churches. Few other events offer the potential to reach out to children and adults in our communities the way VBS can. It offers a powerful and unique opportunity for sharing Jesus Christ and positively impacting the Kingdom of God.

Discipleship Training

The Baptist Young People's Union (BYPU) started in Southern Baptist territory as a "Department of the Green" of the BYPU of America, 1891-1895. The question of sponsorship by the convention was debated in annual meetings from 1893 to 1895. The BYPU, an auxiliary of the Southern Baptist Convention was organized in Atlanta, Georgia, in 1895, with the headquarters located in Birmingham, Alabama. This organization was recognized by the Southern Baptist Convention in May 1896. It continued to function through 1909, when its work was assigned to a committee appointed annually by the convention. This committee co-operated with the Sunday School Board in the development of materials and the promotion of the BYPU until 1918 when the full responsibility was entrusted to the board, which had published BYPU literature since 1894.

The growth of the BYPU work led to the grading of youth into different age groups. The Adult Union and the Children's Story Hour emerged between 1920 and 1930. Thus the movement developed into a fully graded church training program for all age groups. In 1934 the name was changed to the Baptist Training Union.

In 1923 under the leadership of the Association, the BYPU was recognized as a live organization. Although the organization as an Association-wide organization was in its infancy, a report was read, adopted, and placed in the minutes of the Association. When great need and importance for training leaders for all departments of church activity were recognized, the committee recommended the BYPU as an effective training school for our pastors and churches. It was here that young men and women came together to take part in conducting real religious services as well as studying and discussing subjects of vital interest to the religious life of the church and community and the problems of giving the gospel to all of the world. They learned systematic Bible reading and were trained in systematic

giving, which prepared them to take their places in the support of the church later in life.

The committee recommended that the pastors organize a BYPU in every church in the Association. In 1927 there were twelve churches with an active union in the Association. The goal for that year was to send a BYPU team to every church in the Association, and in so doing, enlist young people in giving their lives to the service of the Master. It was recommended that in the following year a field BYPU worker be employed for at least three months each year to hold study courses and organize new unions.

In 1929 Knolan Benfield served in the field for two months and two weeks. He reported that there were five BYPU study courses with a total of 270 persons attending. By 1931 the number of unions had grown to 34 and membership totaled 494. During the remainder of the 1930s, all the unions functioned smoothly and the decision was made to hold quarterly meetings instead of monthly meetings.

During the 1940s the unions remained strong. In 1945 the Southern Baptist Convention introduced "M" night, which proved to be one of the most effective programs ever implemented by the Association. The "M" stood for "Mobilize," and this program encouraged unions in their work. This program lasted for fifty years in the Association. During the 1960s "M" Night was the strongest, and in 1963 the attendance was 1,131.

In the early years of the unions, Youth Night, Children's Bible Drill, Youth Bible Drill, and Speaker Tournaments were organized. In 1964 there was a total of 372 in attendance for Youth Night.

The years 1956 to 1959 marked the end of an era in the history of Baptist Training Union work. During those years the programs that had been developed earlier were refined and expanded. The Sunday School Board employed editors for each age group and materials were prepared for all age groups in the church. The total number of unions in the Association had grown to 46 by 1959.

Early in the 1960s the Training Union Department joined other departments of the Sunday School Board in beginning a critical study of its objectives, methods, activities, and purposes. Out of this study developed a new statement of purpose: "The objective of the program of Training Union Work is to discover, develop, and promote principles and methods for establishment, enlargement, and improvement of Training Union in the churches."

During the 1960s the Training Union Department began to provide materials for two vital areas in South Baptist Church life: church leader training and new church member orientation.

In 1970 there were 40 churches and two missions with Church Training programs. The total attendance at "M" Night that year was 822. That same year there was growth in junior memory work, intermediate sword drill, and adult Bible reading. In the early 1970s the program was redesigned, and a new group-grading plan was implemented.

By 1980 Church Training showed an overall increase for the first time in nineteen years. There were several special sessions attended by key leadership and lay people in the Association. Special studies were offered within the Association. The goal was to develop believer for the work of the ministries.

In 1995 the Southern Baptist Convention marked 50 years for the special "M" Night Emphasis. In 1996 the program was changed to Discipleship Rally Night.

Through the history of the Association, programs to train disciples have been renamed and revamped. Regardless of the format, churches continue to provide discipleship training.

Brotherhood

The Brotherhood, or Baptist Men as it is called now, did not become the strong ministry it is overnight. It struggled many years and went through many changes before it evolved into the thriving ministry it is today. The first Brotherhood report was given in 1947.

In 1947 nineteen of the fifty-six churches in the Association reported having a Brotherhood Director. Those churches were Cedar Rock, Central, Clarks Chapel, Concord, Grandview Park, Grandin, Green Valley, Harris Chapel, Kings Creek, Mountain Grove, Nelson's Chapel, Pleasant Hill, Poovey's Grove, Rhodhiss First, Rocky Springs, Temple Hill, Union, Winklers Grove, and Yadkin.

The 1948 report showed twenty churches with Brotherhood directors and an enrollment of 116. Over the next four years the number of churches submitting reports fluctuated, but the enrollment figures increased. The largest growth was seen in 1951 when enrollment rose by ninety members, bringing the total to 233. Various Brotherhoods were meeting monthly, bimonthly, and quarterly. For the first few years, Whitnel First and Longford, which later became Crest View, met almost weekly.

A. J. Parson from Central was the first Associational Brotherhood Director to give a report. In 1953 Parsons stated, "A Brotherhood in a local Baptist church is a group of men, preferably all the men in a Baptist church, seventeen years and above, banded together for the purpose of promoting the Kingdom of Christ through the church and denomination."

In 1954 the Royal Ambassadors (RA's) were added to the Brotherhood report. Seventeen churches reported having RA's with 312 boys enrolled. Hartland reported having eight members in its Young Baptist Men. By 1955 there were 613 men enrolled. In 1956 Parson challenged all sixty-five churches to have a Brotherhood program by 1957.

In 1956 twenty-two churches offered RA's and thirty-two churches had a Brotherhood. RA enrollment had grown to 378, and Brotherhood enrollment had increased to 736. Hartland kept eight members active in its Young Baptist Men's program.

In 1957 J. Malcolm Laxton, from Kings Creek Church, became Director. During the next ten years, churches having Brotherhoods almost doubled. Thirty-seven churches had a Brotherhood and twenty-eight had RA's.

In 1958 the Brotherhood had a President instead of a Director. The president was Rev. Homer F. Brady of Granite Falls First, and the vice-president was Earl Woods of Mount Zion. The Brotherhood had 988 members and the RA's had 536 members. Hartland still had its Baptist Young Men with eight members.

In 1959 the Brotherhood had a full slate of officers: Claude Seila, President; Earl Woods, Vice-President; J. O. Bowman, Program Vice-president; Frank Keller, Attendance Vice-president; M. F. Faw, RA Leader; Bob Suddreth, Secretary; and Adrian Littlejohn, Chorister.

In 1960 President Seila reported that the organizational plan for Brotherhood was in transition. The new plan became effective October 1, 1960. The leadership included Claude Seila, President; Earl Woods, Vice-President; Robert Suddreth, Secretary; M. F. Faw, RA Leader; Lyn Pollard, Christian Witness Leader; J. O. Bowman, Stewardship Leader; Ned Leftwich, World Missions Leader; L. Deck Taylor, Song Leader; Murray Jackson, George Westmoreland, Paul Hopkins, Advisory Council; Paul Cloer, RA Secretary; Robert Conley, RA Promotion; Ralph Miller, RA Activities; and Joe Hoyle, Boys Leader.

During the next five years these positions stayed the same with different people taking on the roles. The RA Conclave began during this time as well as a Men and Boys' Picnic.

By 1965 the growth of the Brotherhood had slowed. The total number of men enrolled that year was 959. There were 557 boys in the RA program. Union had a Baptist Young Men's group with five members.

In 1966 the leadership roles were again modified. There were fewer leaders but their area of work broadened. The officers were: Earl Woods, Director; Lamar Blackstock, Associate Director; William Bean, Secretary; Floyd Clark, Baptist Men's Leader; and Ralph Miller, RA Leader.

Under the leadership of Woods and later Robert Amick, more training

events were held and more mission events were added. In spite of the additions, the enrollment dropped as the number of churches organizing Brotherhoods declined. In 1970 the total number of men enrolled was down to 659, but the number of boys in RA's was up to 710. Only thirty-five of the seventy-five churches reported having Brotherhoods.

During the 1970s the Brotherhood provided more activities for the RA's. The first RA track meet was held in 1970. In 1971 a trip to a college football game was provided, and other sports events were held. A softball league was started in 1971, and one year later the men had a slow pitch softball team. The enrollment grew each year from 1973 to 1976 when 1,678 were enrolled.

Preston Presnell was Director in 1973, and in 1974 the Brotherhood held revivals in twelve churches. In 1975 Leland Green was Director. By 1977 finding men to take on leadership responsibilities proved impossible. During the following six years, enrollment declined five of the six years. In 1978 Earl Woods once again assumed leadership and in 1979 enrollment increased by sixty-two. Roger Goble and Dwight Watts joined Woods in leadership positions in 1980. Goble assisted the men, and Watts assisted the boys.

The hard work of the Brotherhood leaders began to pay off in 1983. Enrollment began to grow, increasing three out of the next four years. By 1987 enrollment was up 372 men and boys as compared to 1982. Larry Helderman became the Director, and Larry Prestwood took over the RA's. A mission trip to West Virginia was organized, local churches were helped with building and repair projects, and the car race was started. The RA's were revamped. More leadership positions were added, and new men stepped forward to take these new positions.

Tragedy roared into North Carolina in 1989 in the form of Hurricane Hugo. In Caldwell County, as well as in most other North Carolina's counties, there were major power outages, downed trees, damaged or ruined homes and churches, and many people without telephone service or access to water. Many wanted to help, but the resources and organizations were not in place. After being frustrated during the aftermath of Hugo, the Association decided that it would never again be caught unprepared. Dale Fisher, Earl Woods, and Hovis Allen joined together to formulate a plan of action.

On August 28 at Fellowship Church, the first Disaster Relief Committee was formed. A total of twenty-one men and women committed

to serve when needed. Training events were organized, and the new group quickly aligned itself with the American Red Cross and the North Carolina Baptist Men.

The first step came in April of 1991 with the purchase of a sixteen-foot Wells Fargo Trailer. It was modified to become a mobile kitchen to help with the feeding of disaster victims. Hovis Allen, Pearl Setzer, Dianna Anderson, and Roger Goble were the first Disaster Relief Committee. In 1991 two teams traveled to Virginia to assist flood victims. Since that time teams have traveled throughout North Carolina as well as into Virginia, West Virginia, South Carolina, Illinois, Kentucky, Missouri, Georgia, and Florida. Teams were sent to New York and Washington, DC, after the 9/11 attacks. In 1994 a new custom-built Chevy Van was purchased to pull the unit, and a garage was built in 1996 to house the trailer and van. A trailer was later purchased to fill a dual role as a luggage carrier and as a disaster recovery unit.

Regular events of the Brotherhood have continued as well. In 1996 the enrollment was 1,928, and in 1998 it was 1,482. During the 1990s a large leadership base was established and a Brotherhood Council was formed to meet quarterly. The new leadership plan lasted a few years, and then a smaller, simpler structure took over in 1998.

With all the ministries going strong by 2000, the Brotherhood was ready to take on new challenges. One of the challenges was a Handy Man Ministry. A truck was purchased and equipped with tools. The Handy Man Ministry helps provide home repairs for those who cannot afford them. They work locally and find many of their clients through the churches of Caldwell County.

Woman's Missionary Union

The Woman's Missionary Union (WMU) is a missionary organization of Southern Baptist women with missionary education in 19,896 churches nationwide. The union was organized in 1888 and chose to be auxiliary to the Southern Baptist Convention to stimulate the grace of giving and aid in collecting funds for missionary purposes disbursed by the Convention. The WMU of the Caldwell Baptist Association is the liaison organization between local churchwomen's missionary organizations and the WMU of North Carolina. The purpose of the organization is to call the churches to be focused on missions; to train, develop, and encourage churches and WMU leaders; to provide opportunities for working together in missions, ministry, growth, and evangelism; and, to establish and maintain appropriate communication and relationships with the community and the denomination. The WMU is involved with and oversees many other associations and groups within the church, such as Mission Friends, Girls in Action (GA's) Acteens, Baptist Young Women, and Baptist Women. It is involved in many mission projects, such as North Carolina Baptist Hospital in Winston-Salem, Baptist Children's Homes, Lottie Moon Missions, and Ridgecrest.

In September 1913, at First Baptist Church of Lenoir, the first steps were taken toward the organization of the women and children of the Caldwell Association into missionary societies. The three societies established were the WMU, the Royal Ambassadors, and the Sunbeams. The pastors and laymen of the churches were asked to enlist the two thousand women in the Caldwell Association to take an interest in and become a part of this movement. Many of these women were not aware that an organization such as the WMU existed. With the help of Blanche Sydnor White of Raleigh, corresponding secretary of the North Carolina WMU, and Mrs. J. W. Garvey of North Wilkesboro, superintendent of the Brushy Mountain

WMU, a “woman’s meeting” was planned for the purpose of organizing the Association Union, an auxiliary to the Caldwell Association.

The first regular session of the WMU of the Association was held on Saturday, September 27, 1913. Women were dismissed from the general meeting of the Annual Session of the Association to meet in the Episcopal Church next door. Fifty women representing seven different churches—Blairs Fork, Green Valley, Kings Creek, Lower Creek, Lenoir First, Lenoir Second (now College Avenue), and Whitnel—along with visitors attended. The ultimate aim was “to have a missionary society in every church and every woman a member, all studying about, praying for and giving to missions, and in the meantime, teaching the children and training young people for more efficient service in the Master’s kingdom.” Today, the purpose remains the same. The following women were the first WMU officers elected: Mrs. J. A. Boldin, Lower Creek, President; Cora Greer, Grandin, Assistant President; and, Mrs. B. H. Dula, Lenoir First, Secretary/Treasurer. The constitution and by-laws were read by the secretary and explained by Mrs. J. W. Garvey, the superintendent of the Brushy Mountain WMU of North Wilkesboro. The members present adopted the constitution and by-laws.

One hundred members joined during the first year with three Women’s Missionary Societies, one Young Women’s Society, one Royal Ambassador Chapter, and one Sunbeam band. The giving that first year was almost \$200.00, which was almost double the goal of \$100.00.

The 1920s saw the Caldwell Baptist WMU becoming more involved with the Southern Baptist Convention through working with youth and the organization of the church. In 1923 the Baptist Young People’s Union became a part of the Associational work. It prospered and grew into all levels of training for church members with the Baptist Training Union being formed in 1935. Also in 1923, financial support in part from the WMU allowed the opening of the North Carolina Baptist Hospital in Winston-Salem. The WMU designated the funds from its annual Mother’s Day offering to assist the hospital.

The 1930s not only saw growth within the WMU itself but also within the programs with which it was involved. The WMU oversaw and assisted with the openings of several church libraries, VBS’s, and one Brotherhood. A need was also recognized in the 1930s to buy housing at Ridgecrest for the members of the statewide WMU to use when attending training sessions in Black Mountain. A cottage was bought in 1942 at a cost of \$2,600.

Even though the late 1930s and early 1940s were years of trouble for many because of the Great Depression and World War II, the Caldwell Baptist WMU continued to flourish. In 1944 the first Lottie Moon offering amounting to \$629.00 was reported. It has grown steadily every year since then.

In the 1950s, 1960s, and 1970s, the local WMU joined with the Association to pursue the completion of many projects. For example, the women's group assisted in providing a missionary's home and in developing plans for the Baptist Center.

In 1988 the Caldwell Baptist WMU celebrated the 100th anniversary of the North Carolina WMU with a celebration at Miller Hill Baptist Church. Ladies who served as officers with over fifty years of service in the organization were presented plaques. Many churches were represented at this meeting, and several ladies dressed in clothes indicative of the 1880s.

The year 1988 also marked the 75th anniversary of the WMU of the Association and the 100th anniversary of the Southern Baptist Convention WMU. The annual meeting was held at Lenoir First, where the first local WMU was organized. A celebration was held on March 28th. The representatives of twenty-eight churches made flags to represent countries where missionaries were serving. The motto for the centennial was "A Century to Celebrate—A Future to Fulfill." The celebration was one of joy and thanksgiving.

Recent years have brought change, progress, and growth in the Caldwell Baptist WMU. Many new programs have been organized, and established programs continue to grow and prosper. Each year at the annual meeting, the programs and special events at the different churches in the Association are recognized and praised for their emphasis on missions and evangelism. For example, in 1990, during the half-way point of the Caldwell and Osasco Baptist Association Partnership, a group of Brazilians came to the United States as guests of the Association. Members of the WMU were the first ones to extend their hospitality by hosting dinners and presenting them with gifts indigenous to western North Carolina. Each year representatives from the Caldwell Baptist WMU attended national and state WMU meetings. Council members teach mission studies and conduct workshops on missions and training throughout the association. The WMU contributes financially to different programs each year, including the Ruth Keller Craig Scholarship Fund, Ridgecrest, Project Help: HUNGER, and the Hudson Prison Ministry.

Missionaries from Caldwell Baptist Association

Stella Austin

Stella Austin was born June 5, 1920, in Hickory, North Carolina. Austin received the Associate of Arts degree from Meredith College in Raleigh, North Carolina, and the Master of Religion Education degree from Woman's Missionary Union Training School, which is now the Southern Seminary in Louisville, Kentucky.

Austin was appointed as a missionary to Nigeria in 1949. She taught at the Baptist Girls High School in Aghor, Nigeria, until 1955. She also served as the principal of that school until 1970. Austin served as the principal of Baptist Girls High School in Osbogbo, Nigeria, until 1971. She taught English language, literature, and Bible at Baptist College in Iwo, Nigeria, from 1972 to 1982. She served as theological teacher at the Women's Training Center of the Nigerian Baptist Theological Seminary, Obgomosho, Nigeria, from 1983 to 1985. Austin retired from active missionary service on September 1, 1985, after 36 years in Nigeria. After she retired, Austin lived in Lenoir and was an active member of Kings Creek church. Stella Austin died November 29, 1993.

Judy Bailey

Judy Bailey grew up in Hildebran and graduated from Hildebran High School. In 1980, while serving as Youth Director at North Catawba Baptist Church and teaching at Baton School, she attended a church service at which the emphasis was on volunteer missions. She realized "this is something I can do." She made application to the mission board and was appointed to Jackson Hole, Wyoming. Her assignment was for one year but she stayed

22 years. During that 22 years she was involved in new church starts in nearby Wilson, Wyoming, Backyard Bible Clubs, and campground and ski ministries. For health reasons, Bailey returned to Hildebran in January 2002 to be near her family. She is still very involved in North Catawba Baptist Church.

Tim & Melissa Bentley

Tim and Melissa Bentley have lived in Russia for five years. Both graduated from South Caldwell High School, Wingate College, and Southeastern Seminary. They did mission work in Kenya prior to graduating from seminary. The Bentleys have four children. Tim is from Mt. Grove Church and Melissa is from Central Church.

George & Christine Hastings Braidwood

Christine Hastings grew up near Hudson and graduated from the Hudson High School. Her father was pastor of Calvary church. She attended Mars Hill College, Appalachian State University, and Southeastern Seminary. After graduation from seminary, she taught for two years in Cleveland County.

Christine began her missionary life in Atlanta with the Home Mission Board in 1967 and worked for two years as the assistant director of the Clark-Howell Techwood Baptist Center. She went to Jamaica in 1970 to teach in a Christian school where she met her future husband George Braidwood, who was teaching at the Caribbean Christian Center for the deaf. They married in 1972 and Christine became principal of the school.

Then in 1974 the couple felt called to minister to the deaf of Haiti, where they worked until July 4, 2004, when they returned to the States. During the thirty years they were in Haiti, they were able to establish the Haitian Christian Center for the Deaf. The Haitian government and the Haitian Department of Education recognized the school. The Center housed more than 200 students during the school year and employed approximately 45 Haitian people. The School changed the lives of the deaf people of Haiti through sign language, education, and teaching the word of God.

Calvary supported the Braidwoods for more than 30 years. The Braidwoods continue to help Haiti and the Haitian Christian Center. They reside in Casar, North Carolina.

Maxine Bumgarner

Maxine Bumgarner of Granite Falls attended Temple Hill as a teenager. She started going to church with a friend who was a member of the church and became a Christian because of that friend's testimony. After graduation from Granite Falls High School, she worked for a year in a hosiery mill in Granite Falls. She then enrolled in Lenoir-Rhyne College in Hickory. After college she worked at First Baptist Church in Hickory for two and a half years and with the North Carolina WMU for four and a half years. Bumgarner then attended Southern Seminary. After graduation she worked for Virginia WMU for two years. She went to West Virginia WMU in 1979.

Bumgarner is the Executive Director of the WMU of West Virginia, and she lives in Nitro. She credits Elisabeth Campbell for influencing her decision to be a missionary and for providing the encouragement she needed to seek the Lord's will for her life.

George & Hilda Bean Cowsert

George Cowsert was born in Brazil, the son of Southern Baptist missionaries. He attended Wingate College and Wake Forest University.

Hilda Bean Cowsert was born in Granite Falls on October 14, 1928. She graduated from Granite Falls High School in 1945. Hilda entered Mars Hill College in 1945 and Southwestern Seminary in 1950. In 1952 she married George Cowsert.

The Cowserts were appointed in 1952 to Brazil, where they ministered for 41 years. During these years Hilda served as a teacher in the training schools and in the Baptist seminaries in Brazil. George was involved in religious education, stewardship promotion, and general evangelism.

George died on June 6, 1986, in Brazil and is buried in Wingate, North Carolina. Hilda retired in November 1993 and moved to Hickory. Since 2000 she has lived in Jacksonville, Florida. Her daughter and son-in-law, Mr. and Mrs. Guy Key, are missionaries in Brazil.

Lanny & Brenda Elmore

The Elmore's are truly Caldwell County missionaries because both are from the Caldwell Association. Lanny was born July 20, 1940, in Rhodhiss

and grew up in the First Baptist Church of Rhodhiss. He graduated from Granite Falls High School in 1958 and entered Lenoir-Rhyne College that fall. In August 1960 Lanny was called as pastor of Center Grove Mission in Hudson. He graduated from Lenoir-Rhyne in August 1961 and then entered Southeastern Seminary, while continuing to serve as pastor of the mission.

In March 1964 Lanny became pastor of Ranlo Baptist Church Mission in Gastonia, which became Farley Memorial Baptist Church in 1966. He graduated from Southeastern in May 1965. In June 1966 he moved to Mull's Memorial Baptist Church in Shelby, North Carolina.

Brenda was born July 16, 1941, in Granite Falls and grew up attending Concord Baptist Church. She graduated from Granite Falls High School in 1959 and from Lenoir-Rhyne College in 1962.

The Elmores were appointed by the International Mission Board to Uganda in 1968. They returned to the United States in 1975 and are presently on staff of the First Baptist Church in Dallas, Texas.

Walter & Jacquelyn Ford

Walter W. Ford was born October 11, 1946, in Boone. He graduated from Blowing Rock High School in 1965 and from Central Piedmont College in 1967.

Ford grew up in the Blackberry community of Blowing Rock and attended Bailey's Camp Baptist Church. After college he worked for Martin Marietta Aggregates as a District Engineer. His involvement with construction teams building a church in Antigua, a hospital building in Haiti, and houses in Guatemala made him realize a layman could be useful as a missionary. The Fords were living in the North Catawba community of Lenoir and were members of Union Grove.

Jacquelyn Napier Ford was born June 28, 1945, in Albemarle, North Carolina. Her father was a Baptist minister. She and Walter met while he was attending Central Piedmont College. Jacquelyn attended Wingate, Gardner-Webb, and the University of South Carolina.

In 1978 the Fords went to Sudan, Africa, to design and build a Literacy/Bible Translation Center for Wycliffe Bible Translators. They were not able to return to Sudan due to the civil war. The couple served the next seven years with the International Mission Board as volunteers, and in 1989 they were appointed as Mobile Builders for East and South African countries. The Fords worked in Togo, Kenya, Zambia, Malawi, and Botswana.

They built mission houses, churches, hospitals, Bible schools, and water development projects. The couple returned to North Carolina in May 1997 due to Walter's health problems. They live in the Blackberry community and are members of Yadkin.

George & Vallie Page Greene

George Washington Greene was born June 1852 in the Globe community. He moved to Lenoir in 1865 to live with the Powell family. Mr. Powell was then pastor of Lower Creek.

At the age of 14, Greene made his way to Raleigh to enroll in Wake Forest Baptist College, the only Baptist college in North Carolina at the time. He graduated in 1870 and entered the Baptist Seminary in Greenville, South Carolina. He pastored his first church in Tarboro, North Carolina, for one year and then returned to Greenville to complete his seminary training. Greene was the schoolmaster of Moravian Falls Academy from 1878 until 1890. While serving as the schoolmaster, he also pastored several churches in the community.

George's first wife, Dora Mauldin, died in 1890. George married Vallie Page in 1891. They were appointed by the International Mission Board that same year and sailed for China along with five other missionaries.

George served as mission treasurer, supervised construction of a seminary in Canton, China, and taught for fifteen years. He was remembered by his co-workers as a calm and level-headed leader of the mission, as one of the most empathetic members of the mission, and as an administrator who strongly believed in cooperative leadership.

Greene actually followed his wife Dora's dream to go to China. It was her interest in China and missions that first interested George. George Green died in Canton, China, on December 17, 1911.

Dennis & Betsy Herman

Dennis Herman was born October 4, 1948, and grew up in Union Grove church. After graduating from Hudson High School, he attended Appalachian State University from 1966 to 1970. After graduation he taught at Lenoir High School and worked as part-time Youth Minister at Union Grove.

In 1973 Dennis entered Southern Seminary and graduated in June 1975. In July 1975 Dennis became Minister to Youth and Associate Pastor of the First Baptist Church in Winchester, Virginia.

Betsy Newton was born December 20, 1949, in Henderson, North Carolina. She graduated from Aycock High School in 1968 and attended Meredith College from 1968 to 1969 and University of North Carolina from 1970 to 1972. The Hermans were married in November 1974.

The Hermans were appointed to Ecuador in May 1978. After they resigned in June 1992, he pastored in Roanoke, Virginia, until 1999. The Hermans are serving at the Graystone Baptist Church in Raleigh.

Ella Keller

Ella Keller grew up in the First Baptist Church in Granite Falls, North Carolina. She graduated from Granite Falls High School, Mars Hill College, Lenoir-Rhyne College, and Southwestern.

In 1951 she was appointed by the North American Mission Board to New Orleans. She served there for six years before moving to Atlanta where she worked in the North American Mission Board office for 27 years. She retired in 1984 and moved back to Granite Falls, where she continues her ministry in the community and in the First Baptist Church.

Guy & Elena Key

Guy Key grew up in Brazil, where his parents were Baptist missionaries. He met Elena while at Ouachita Baptist University.

Elena Cowser Key was born January 20, 1958, in Lenoir, North Carolina. Her parents were George and Hilda Cowser, missionaries to Brazil who were home on furlough at the time of her birth. Elena attended high school in Brazil, graduating in 1976. She attended Wingate College and Ouachita Baptist University in Arkansas. She married Guy in June 1979.

The Keys were appointed by the International Mission Board to Brazil in July 1984. Guy served as general evangelist and coordinator of evangelism and missions in Sao Paulo, Brazil, and he is pastor for a model church in Rio de Janeiro, Brazil.

Eugene & Hilda McMillan

Eugene was born on December 23, 1917, in Lenoir, North Carolina. He became a Christian at the age of 17 during a revival at South Lenoir, now College Avenue.

Eugene met his wife, Hilda Rena Odom, at South Lenoir. Shortly after their marriage, they enrolled at the Moody Bible Institute in Chicago. It was during that time that they were called to be missionaries to the Windward Islands. While raising the support they needed, Eugene served as the first full-time pastor of Yadkin in Patterson for one year before leaving for the Windward Islands on December 28, 1946. They retired in 1985, after serving thirty-nine years. They live in Patrick County, Virginia.

Wayne & Elinor Pennell

Wayne Arthur Pennell was born March 23, 1933. He attended Hudson High School, Mars Hill College, Wake Forest College, and Southern Seminary.

The Pennell family attended Clarks Chapel and Whitnel First. Wayne was interim pastor at Whitnel First in 1956, interim pastor of Little Rock in Boomer for a few months in 1957, and became pastor of Pleasant Hill in Martin, Georgia, in October 1957.

Elinor was born July 10, 1934. She attended Murphy High School in Atlanta, Georgia; Tift College in Forsyth, Georgia; and Carver School of Mission in Louisville, Kentucky. The Pennells were married on August 25, 1956.

The Pennells were appointed by the International Mission Board to Indonesia in September 1961. Wayne served as pastor of an English language Baptist church in Hong Kong while awaiting visas to Indonesia. He worked as a general evangelist and as Director of the Seminary Extension program, teaching extension classes until 1989.

The couple transferred to the Philippines in 1989, serving in church plantings, leadership training, and teaching. Wayne also served as Academic Dean of the Bible School.

The Pennells retired in 1999 and live in Lenoir.

Larry & Carolyn Hart Sizemore

Carolyn Hart Sizemore was born March 6, 1944, in Lenoir. Her family were members of Lower Creek. Carolyn entered Berea College in Kentucky in September 1962 to study nursing. She graduated in 1966 and worked in Poplar, Montana, on the Fort Peck Indian Reservation prior to her appointment by the International Mission Board to Gaza in 1967. Carolyn served two years in Gaza as a journeyman. She is married to Dr. David Sizemore. They live in Hemet, California.

Tom & Mary Small

Tom G. Small was born May 12, 1924, in Pinehill, Texas. He attended the Agricultural and Mechanical College of Texas and the University of Houston. Tom received the Bachelor of Arts degree from Howard Payne University and the Master of Divinity from Southwestern. He served in the United States Army as a paratrooper during World War II. Tom pastored several churches in Texas, taught at the Fruitland Bible Institute, and also taught at Campbell University while on furlough from 1978 to 1979.

Mary Burnett Small was born in Bassett, Virginia, but her family moved to Caldwell County in 1937. She received a diploma from Averett College, in Danville, Virginia. She earned the Bachelor of Arts degree from Westhampton College of the University of Richmond, Virginia, and the Master of Religious Education degree from Southwestern.

The Smalls were appointed by the International Mission Board in April 1955. They were assigned to Sanyati, Zimbabwe, where Tom was principal of the Sanyati Central Primary School. Both he and Mary were involved in evangelistic work. The Smalls started Baptist work in Zambia in November 1959.

They worked in Kitwe in Northern Zambia until 1961 and in Lusaka, Zambia, until 1979. During their time in Zambia, the Smalls began Bibleway Correspondence School, which was later used in many Africa countries. Some of the books written by them are still being used around the world. The Baptist Theological Seminary in Zambia was started in 1967. Tom served as the principal as well as full-time teacher. The Smalls served as advisors for the Kabwe-Kapiri Mposhi area. Tom later became the Associate to the Area Director for Central Africa.

Mary established the library for the seminary in Zambia and served on the Seminary Board of Governors. She wrote study material and lessons for use in Sunday School and Women's Work in Zambia.

After retiring in February 1991, the Smalls moved to Lenoir. He served as pastor of Buffalo Cove for several years during retirement. Tom died in October 2001. Mary lives in Hudson and is very active in Hudson First and the Association.

Wayne & Virgie Kirby Sorrells

Wayne Everett Sorrells was born December 3, 1932, in Canton, North Carolina. His family moved to Caldwell County when his dad became pastor of Flemings Chapel church. Wayne attended Gardner-Webb, Lenoir-Rhyne, and Southeastern. He served as Director of Missions in Haywood Association and as pastor of several churches in Transylvania Association.

Virgie Kirby Sorrells was born December 7, 1931, in Caldwell County. She grew up in Flemings Chapel and graduated from Gamewell High School in 1950. The Sorrells were married on Thanksgiving Day in 1954. Virgie graduated from Western Carolina in 1962. She taught school and served with Wayne in the associational work.

The couple were appointed by the International Mission Board in June 1969 to serve in Brazil. Wayne served as Secretary/Treasurer of the State Convention of Sergipe, Brazil, and Director of Evangelism and as interim pastor of several churches in Brazil.

Virgie served as an English teacher at Baptist Primary School in Aracagu, Brazil, and as President of the State WMU in Brazil.

The couple resigned from the International Mission Board in September 1980 and returned to North Carolina. Wayne served as pastor of churches in Jackson and Transylvania counties. Virgie taught Spanish in Asheville High School until her retirement.

Craig & Ellen Barlow Steele

Craig Steele was born February 11, 1939, in Kannapolis, North Carolina. He lived in Mooresville and Taylorsville while growing up. Steele graduated from Belmont College in Nashville, Tennessee, in 1964, and from Southwestern in 1968. He taught briefly at Lenoir High School between college and seminary.

Ellen Barlow Steele was born September 24, 1935, in Lenoir, where she attended Lower Creek church. She graduated from Lenoir High School in 1953, from Mars Hill College in 1955, and from Carson-Newman in 1957. Her summers during college were spent working with the North Carolina Baptist State Convention and the North American Mission Board.

The Steeles were appointed by the International Mission Board in March 1975 to serve in Brazil. They retired in 2000, after serving twenty-five years in Brazil. They live in Newport, Tennessee.

Faye Tunmire

Faye Tunmire was born April 11, 1924, in Granite Falls. She attended Sawmills Elementary School and graduated from Hudson High School in 1941. She worked in a hosiery mill in Valdese until enrolling in Gardner-Webb, from which she graduated in 1948. She graduated from Baylor in 1950 and from the New Orleans Seminary in 1952. Tunmire served as Education Director of Mount Zion and held many positions in the Association. She taught first grade at Sawmills Elementary School for one year. In 1954 Tunmire began work with the North American Mission Board in New Orleans.

Tunmire was appointed by the International Mission Board in July 1956 and served nineteen years in the Philippines. In 1975 she returned to the United States and married her optometrist, Dr. Lyn Fincannon. They were very active in North Carolina Baptist work. They also worked with the North American Mission Board and made several trips overseas with the International Mission Board, including to the Philippines where Faye had served. Faye's husband died after 17 years of marriage. At her 50th class reunion from Gardner-Webb, she met a former classmate whom she later married. Her husband, Paul Comer, is a retired minister. They are very active in First Baptist Church in Elkin.

Roger & Trudie Reid Wall

Trudie Reid was born November 3, 1951, in Lenoir, North Carolina. Her family lived near Hudson and attended Center Grove Mission and Mt. Carmel. Her pastor was Lanny Elmore, who was later a mission appointee.. Reid graduated from Hudson High School in 1970 and entered Western Carolina University in Cullowhee. She married fellow student Roger Wall

in September 1973, and both graduated in 1974. Trudie taught kindergarten and first grade in Taylorsville and Hazelwood.

Roger was born December 15, 1952, in Rutherford, North Carolina. After graduation from college, he began his first pastorate at Linney's Grove Baptist Church in Hiddenite. Roger was ordained at East Taylorsville Baptist Church. The Walls entered Southeastern in 1979 and graduated in 1983. Roger became pastor of Faith Baptist Church in Durham, North Carolina, in 1980. The Walls were appointed by the International Mission Board to Jordan in October 1987. They resigned in December 1999. They live in Durham where Roger is pastor of Faith Baptist Church and Trudie teaches school.

Brandon Waters

Brandon Waters grew up in Kings Creek church. He graduated from Hibriten High School in 1988 and attended Caldwell Community College and Appalachian State University. His college education was interrupted by his service in Desert Storm in 1990. Waters graduated from ASU in 1992 and from Southeastern Seminary in 1996. He served in Indonesia for two years with the International Mission Board.

Waters is now a chaplain at a federal prison in Lee County, Virginia. He and his family live in Kingsport, Tennessee.

Many other individuals from the Caldwell Baptist Association have served as missionaries for shorter periods of time both in the United States and around the world. These people have generously shared their talents and skills wherever there was a need.

Special Mission Missionaries

The 1980s began a new era for Caldwell Baptist Association's special mission ministries. Reaching out to people throughout Caldwell County, the Association started worship services and day camps at Green Mountain Park, as well as worship services and Bible studies at Lenoir Park Living Center, the Restorative Care Unit at Caldwell Memorial Hospital, and chapel services at Patterson School. Also, the Association organized the Calico Baptist Mission and started working with the New Beginnings Hispanic Baptist Mission. Caldwell Baptist youth and adult volunteers witnessed at the Caldwell County Fair by presenting programs and distributing tracts and Christian literature. Events such as the one-night crusade in September 2000 with evangelist Dr. Kenneth Ridings and Joye-Fest 2002 have made a difference in people's lives.

As the Association moved out of the churches and into the communities, several very special hands-on ministries began. Caldwell Baptists had been involved with World Hunger Day for many years, sending money to feed people around the world. Recognizing the need to do more work with the hungry in Caldwell County, the Association organized the Parade for the Hungry in the early 1990s. Churches began collecting money and food to distribute to Yokefellow, South Caldwell Christian Ministries, the Soup Kitchen, and Bethel Colony. Volunteer doctors and nurses began the Helping Hands Clinic for the purpose of providing medical assistance to persons who could not afford it, and the Association extended an additional helping hand by providing meals for the volunteer medical personnel. Additional ministry work has been provided by the Handyman team, the Habitat for Humanity workers, Baptist men working at Bethel Colony, and people providing needed items for the homeless and supplying Bibles for the Hispanic and jail ministries.

Striving to extend their ministry, Caldwell Baptists have participated in mission work throughout the state, nation, and world. In the early 1980s Caswell Work Week began, followed by work at Mundo Vista and Fruitland. September 1998 brought serious problems to eastern North Carolina when Hurricane Floyd hit the state. Caldwell Baptists responded overwhelmingly to the needs by providing money, food, water, construction work, and clean-up. Also, disaster service volunteers have worked in many other states during crises and have traveled in other countries, sharing Christ through Backyard Bible Clubs, Mission VBS's, choirs, survey work, one-on-one witnessing, and revival meetings. Caldwell Baptists have responded to the challenge in Acts 1:8 to go "into the uttermost parts of the world."

Life Service Fellowship

The Life Service Fellowship was first organized in 1947. After several years it was disbanded, but it was reactivated on August 30, 1957, at Lenoir First. Members of the organization were young people who had publicly dedicated their lives to full-time Christian living, whether in church related or secular vocations. Approximately 60 members attended the organizational meeting. Membership reached 125 by the end of the year.

The aim of the organization as stated in the 1969 Association Minutes, was “to help all young people to make a commitment to Jesus Christ as Lord and Savior and to become vitally involved in the fellowship and work of the local church, the association, and the world in which [they] live. We seek to guide young people in meaningful church membership, Christian discipleship and group fellowship.”

Life Service Fellowship members shared testimonies; performed mission projects; listened to guest speakers; and shared food, fun, and fellowship. Their activities included attending Ridgecrest Baptist Assembly for Foreign Mission Week, sharing a picnic at Blowing Rock, working in VBS throughout the Association, and sponsoring Association youth-led revivals. Also, the youth observed an Annual Life Service Fellowship Sunday by attending a different church each year, participated in the Annual Associational Youth Night, visited people in rest homes and hospitals, and participated in the Annual Association Carol Sing.

For many years the youth heard impressive speakers who challenged them to stay true to their mission. A partial list of speakers includes Dr. M. H. Kendall of Mars Hill College; Dr. Everett Gill of the Foreign Mission Board; Dr. W. L. Howse, Director of the Educational Development of the Sunday School Board; and, Paul Gillespie, a student at New Orleans Seminary. Speakers who were missionaries included John Cheyne (Southern

Rhodesia), Hilda Cowsert (Brazil), Bill Roberson (South Vietnam), Stella Austin (Africa), Wayne Pennell (Indonesia), and Lanny Elmore (Uganda).

For reasons not stated in the Association minutes, during most of the years from 1974 to 1980 the organization was inactive. It disbanded in 1980. The lasting impact of Life Service Fellowship cannot be measured. However, lives were transformed, and many youth became active adults in their churches and throughout the Association and the country. For example, Judy Taylor served with the Home Mission Board in Indiana in the summer of 1961, Starr Keller served in Colorado in 1963, and Billie Miller served in Maryland in 1965. Also, Carolyn Hart worked as a social worker in New York's Spanish East Harlem in 1964 and at Bethesda Hospital in Cincinnati, Ohio, in 1965. These and others benefited from their participation in the Life Service Fellowship, and their lives continue to impact the world.

Globe and Lenoir Academies

According to the catalog of Globe Academy 1886-87, Finley P. Moore, “a consecrated Christian young man,” began a movement in January 1881 to establish “one of the leading academic schools in North Carolina.” By the fall term of 1882, “a large two-story building of three rooms was erected, painted, and furnished by stock subscription.” The first principal was R. L. Patton, a native of Burke County and a graduate of Amherst College, Massachusetts. Under the supervision of Patton and with the help of his wife, Globe Academy became one of the best high schools in the state.

In 1883 the stockholders in the academy voted to give their shares to the Baptist denomination. “Later six elegant offices (12 rooms) for boys and a large and convenient boardinghouse for girls were built to meet the demands of the growing school.” When Patton resigned in 1885, Professor J. F. Spainhour was elected principal. Patton served as assistant. In 1886 W. F. Marshall, clerk of the Caldwell County Baptist Association, became the principal of Globe Academy. When the Association met in 1887, the Education Committee described Globe Academy as “an institution of high grade and eminently worthy of support.” The committee called Principal W. F. Marshall “an accomplished scholar, a trained educator and a devoted Christian.”

An advertisement on the back cover of the 1887 CCBA minutes described Globe Academy as “A First Class Preparatory School [in which] young men are prepared for any college and when they wish can here take two years of the college course in Latin, Greek, and Mathematics.” In addition, the academy offered a “commercial course” and a course in music. The school produced a 22-page catalog. Monthly fees were: tuition—\$1.00-\$3.50; room and board, including fuel, lights, and washing—\$7.00; meals only—\$5.00; washing only—\$.50; and, office rent—\$.50. The advertisement in the CCBA minutes for 1889 indicates that Globe Academy was

“for boys,” but the Education Committee recommended it for males and females. Globe Academy was destroyed in the flood of 1916. Many prominent professionals attended Globe Academy. A partial list includes: Dr. B. B. Dougherty, first president of Appalachian State Teachers’ College (now Appalachian State University); Dr. B. D. Dougherty, treasurer and business manager of Appalachian State Teachers’ College; Dr. Hight C. Moore, first director of the Southern Baptist Sunday School Board in Nashville, Tennessee; Dr. R. I. Moore, first president of Mars Hill College; Miligen Moore, educator; Dr. S. B. Moore, M. D.; Dr. Oliver Moore, dentist; Dr. W. G. Moore, Doctor of Divinity; Dr. E. D. Moore, dentist; and Dr. B. D. Moore, M. D.

The Association minutes for most of the years from 1892-1901 make no mention of Globe Academy or any other academies. Amherst Academy was recommended in 1893, and four academies were recommended in 1896—Globe, Kings Creek, Amherst, and Penelope. Lenoir Academy, located on High Street, received its first recommendation in 1900.

Lenoir Academy was founded in 1896. The Executive Committee at the 1902 Association meeting suggested that the Lenoir Academy be adopted as the “Associational School,” and the Education Committee made the recommendation to those present. W. A. White became the first principal. Enrollment was 80 students in 1903 and 70 students in 1904. Lenoir Academy was one of several Baptist academies organized into a system by Albert Erskine Brown of Asheville. In 1905 I. W. Thomas, chairman of the retiring Board of Trustees and also chairman of the dissolved Board of Stockholders of Lenoir Academy, reported that the Association owned the title to the property of the academy. A new Board of Trustees would hold the property, worth more than \$3,000, in trust for the Association. By 1906 there were approximately 200 students enrolled, and a large number were boarding students.

Because there was a “need [for] more room for boarding pupils, for teaching purposes and for entertainments,” the Board of Trustees hoped to build a two-story addition with the first floor to be used as an auditorium. The estimated cost was \$2,500. The Home Mission Board agreed to donate \$750, and several individuals in the Association pledged several hundred dollars.

I. W. Thomas reported at the 1907 meeting that Lenoir Academy had completed a “successful and prosperous term of school.” However, he said that for some unknown reason the Education Department of the Home Mission Board had not re-appropriated the \$750 for 1907. Consequently, the funds previously designated could not be used because there were insuf-

ficient funds to build the addition. All funds would be returned. Principal J. A. White resigned after the spring commencement of 1908 to become a minister in Murphy, North Carolina. The school was closed, and the rooms were rented to private families with the rents being used to pay for insurance on the building.

At the 1909 Association meeting Board of Trustees Chairman Thomas reported a \$1,200 indebtedness on the Lenoir Academy property which the board hoped could be liquidated through the sale of lots cut off the academy's property. The board felt that local Baptists needed to retain ownership of the academy in the hope of re-opening it. However, they had been unable to hire a "suitable man" as principal but had asked two or three men who had declined. All proceeds from renting the buildings and land were applied "to liquidation of the note given by the trustees at the time the property was turned over to the Association, to buy the stock of certain stockholders who would not donate their stock, and to reimburse parties who had advanced money for the institution." The buildings were insured, and there was no indebtedness. All funds collected for the proposed addition were returned.

By 1910 the indebtedness had been paid and a new Board of Trustees appointed. There was a plan to ask the churches in the Association to donate funds to purchase the remaining undonated stock in the academy and to make repairs. Board Chairman Thomas reported that pipes to supply city water had been installed in the building, that the insurance premium had been paid, that several repairs had been made, and that there was \$110 from rent fees to make additional repairs. Also, he stated that the academy must be used to retain incorporation status. However, the board saw no hope of re-opening Lenoir Academy because of the establishment of public schools in the county.

In 1911 I. W. Thomas reported that the corporation for Lenoir Academy had been dissolved and that the deed had been made to Joseph Powell, V. H. Beach, and W. G. Whisnant, Trustees. The property had been leased for three years at \$20 per month. J. V. McCall, previous board treasurer, turned over \$175 to the new trustees. Previous Board Chairman Thomas reported that the roof of the academy needed repair and expressed the hope that the Association would consider re-opening the academy. "If impractical or inadvisable," he suggested "selling the property and using the proceeds to establish a Baptist school somewhere in the Caldwell Association."

At the 1912 Association meeting the Executive Committee recommended that the trustees of Lenoir Academy be authorized jointly with the

Executive Committee to dispose of the property. For the most part, the Association minutes from 1914 to 1932 report rent collected, rent due but not collected, interest collected, disbursements, insurance fees, and cash on hand. In 1915 the trustees were instructed not to sell the property until given permission by the Association. Moreover, the trustees and the Executive Board were instructed to "resuscitate and reestablish a school" on the property. Unfortunately, that task could not be accomplished. In 1917 the trustees and the Executive Committee were ordered to sell the school property in Lenoir and to invest the proceeds, which would be used to assist ministerial students from the Association.

In 1924 the trustees reported that because no repairs had been made on the Lenoir Academy property for many years, the living quarters were unsuitable for habitation. After selling a small portion of the land, they had repairs made to the original dwelling and rented it for \$25 per month. The trustees recommended that the proceeds from the property not needed for repair work and improvements be used for Association mission efforts.

The next significant development occurred in 1933 when the property was once again in disrepair. The trustees recommended that the rent income for six years be used for insurance and repairs only. Also, they received permission to move forward with plans to build another house on the lot when the funds were sufficient to carry a loan on the new house. The 1934 report showed that \$2,500 had been borrowed to build two houses. Additional income resulted from leasing part of the property as a ball field.

By 1938 the original house was again in disrepair, and business conditions had caused the rents to be reduced on the other houses. Consequently, the income from rent was insufficient to cover the building and loan payments. If necessary, the trustees were to sell a small portion of the property to secure funds. When the Association decided in 1940 to purchase the Ridgecrest property, the trustees and the Executive Committee recommended selling all of the property owned in Lenoir to finance the purchase. On September 22, 1941, the property was sold in three tracts to individuals. The proceeds totaled \$4,366.34.

Caldwell County owes a debt of gratitude to those early citizens who recognized the need for providing a sound education for their children. Many of them were Baptists who served as principals, teachers, and trustees and who used their financial resources to support Globe Academy, Lenoir Academy, and other academies in the county.

Caldwell Baptists and NC Baptist Institutions

Baptist Hospital

North Carolina Baptists established a hospital in Winston-Salem in 1923. The Association minutes for September 1924 state that 1,400 patients were treated, including 200 charity patients. The hospital had 86 beds for patients, and the fifth floor was used for nurses who needed a place to stay. Twenty-two nurses enrolled in the school for nurses. The report stated, "These girls are all Christian girls with high ideals, courteous, pleasant, and earnest." The first students graduated in May 1926, and some of the nurses were sent to foreign fields. The hospital report in the Association minutes stated that the greatest need was a nurses' home to free beds in the hospital and to give nurses a place to study, rest, and relax. The nurses' home was completed in 1928 and could accommodate 44 nurses and a matron.

The early 1930s were hard years. The hospital received fewer paying patients because many came from farms and had no money. The hospital encouraged churches to help by sending \$1.50 per day for each member who was a patient. The minutes state, "The Caldwell Association, during the past year, contributed to the hospital only \$60.08, while the hospital did about \$200.00 of charity for Caldwell patients." WMU's and other church groups contributed linens to the hospital.

In 1944 Caldwell Baptists learned that during the 20 years of service rendered by our hospital, 77,000 patients had been treated. Of this number, 28,000 were free patients.

During the 1957 annual meeting, Paul Moss, M.D., gave the hospital report. He said, "Just as the ministry of Jesus was going about doing good and ministering to those who were sick, the Baptist Hospital is trying to follow this example in ministering to the sick." Dr. Moss had been associ-

ated with Bowman Gray School of Medicine and Baptist Hospital for four years as a student.

Mother's Day offerings were taken by churches or provided in church budgets to pay for care of those who could not pay. In 1963 the hospital received \$176,000 through the Cooperative Program, which was used to pay for buildings, purchase equipment, and support the Department of Pastoral Care.

By 1971 graduates from the Bowman Gray School of Medicine were serving in 88 counties of North Carolina, 47 states and the District of Columbia, and in 25 countries. Baptist Hospital offered specialized care for patients with rare or complicated medical problems and was one of only 108 such medical centers in the United States. Baptist Hospital sought to be a medical center ministering with skill and understanding and engaged in research and education as well as patient care.

The Reynolds Tower, a 16-story patient care facility opened in 1973, brought the total bed capacity to 655. Baptist Hospital became one of the top 10% of hospitals in the United States based on size. Today Wake Forest University Baptist Medical Center has 20 subsidiary or affiliate hospitals and conducts satellite clinics throughout the region.

Baptist Homes for the Aging

J. M. Hayes, Superintendent, spoke to the Caldwell Baptist Association in September 1951, reporting on the progress of the new State Convention program. Resthaven Home opened in March 1951 and was soon filled to capacity with 20 residents. In September 1954 the report on the North Carolina Baptist Homes for the Aging stated that the Albemarle Home opened in December 1953 with room for 35 residents. The age range of the residents in the two homes was 67 to 94 years of age.

By September 1963, 160 residents were being served in four homes—Hayes Home and Resthaven in Winston-Salem, Albemarle Home in Albemarle, and Hamilton Home in Hamilton. The average age of the residents was 80. Messengers to the annual meeting and Caldwell Baptist churches were encouraged to support the Homes for the Aging because of their dependence on the special offerings received on the third Sunday of February and from the Cooperative Program.

In November 1967 a fifth home, Yanceyville Home in Yanceyville, was opened and increased to 230 the number of adults served. In 1968 thirty-five churches in the Caldwell Association contributed \$2,972 to the special

offering. In September 1974 a sixth home opened in Asheville. Churches were asked to give to the new NC Missions Offering to support this and other ministries in our state.

The Baptist Homes for the Aging, which began in 1951 with a charge to provide a home for the “aged saints,” are today called Baptist Retirement Homes. They offer several levels of service: Independent Living, Assisted Living, Memory Enhanced Residence (for those dealing with Alzheimer’s Disease), and Medical and Nursing Care. There are currently five locations: Brookridge Retirement Community in Winston-Salem with room for 300 residents, Hamilton Baptist Home in eastern North Carolina with 30 assisted living residents, Taylor House in Albemarle with room for 30 assisted living residents, Gardens of Taylor Glen in Concord which offers all levels of care, and Western North Carolina Baptist Home in Asheville which accommodates 150 residents (assisted living and nursing care).

Biblical Recorder

On October 23, 1885, when the Caldwell Baptist Association was only one day old, E. A. Poe reported on periodicals to the messengers. He said, “Our religious literature is second only to the preaching of the truths of the Bible.” He mentioned several helpful publications of that time and impressed on the gathering the importance of our state paper, *Biblical Recorder*. The *Biblical Recorder* traces its heritage to 1833, when Thomas Meredith founded the state Baptist paper under the name *Baptist Interpreter*. The name was changed to the *Biblical Recorder and Journal of Passing Events* in January 1834. A year later, the name was shortened to *Biblical Recorder*.

During the early years of the Association, representatives of the *Biblical Recorder* were often present at the annual meetings. In August 1888 Joseph E. Carter, the Western Editor of the *Biblical Recorder*, attended the annual meeting. In 1905 J. S. Farmer spoke about the *Biblical Recorder* and allowed messengers to subscribe or renew their subscriptions.

By 1889 sixteen copies of the *Biblical Recorder* were coming to the Caldwell Association. The subscriptions increased and at the 1943 annual meeting, the report stated that seven churches were receiving the *Biblical Recorder* by the club plan (minimum of three subscriptions at \$1.50 per year) and that Lenoir First was receiving 217 subscriptions through the family plan (\$1.20 per year for each active resident church family). By 1964 Caldwell County Baptists were receiving 1,525 subscriptions to the *Biblical Recorder*.

Our Association has continued to encourage the reading of good literature and the Bible. The September 1891 "Report on Periodicals" stated, "A reading people are an intelligent people. Intelligence elevates us and enlarges our view of our Lord's work. We need the quickening influence that reading good literature brings." The report recommends the *Biblical Recorder* and *Charity & Children* with the statement, "Our observation is that the churches in which these papers are read are developing more rapidly than those in which they are not."

A unique presentation of the "Report on Religious Literature" was presented in skit format during September 1941. The "Literature Lady" was dressed in covers of Baptist publications and the reporter said:

This is 'Miss Religious Literature,' whom we are very anxious
for you to meet,
And all who desire a Baptist periodical, she will be glad to
personally greet.
She'll take your name and address and, if the right amount to
her you'll pay,
You will soon be getting twice your money's worth, but be
sure you do it today.

The report covered many Baptist publications and about the *Biblical Recorder* it said,

A non-cooperating Baptist is not much of a Baptist,' so Dr.
Dodd once said.
'How can one know enough to co-operate if the *Biblical Recorder* he has not read?
It brings news of Baptist activity in our State, and elsewhere,
from week to week;
Its editorials and fine articles inspire to nobler living, if its
pages we will seek.

In 1973 the *Biblical Recorder*, which has literally "grown-up" with North Carolina Baptists, passed the 100,000 mark in circulations. Today, the paper has a circulation of more than 50,000. It goes to all 100 counties in North Carolina, 48 states, and 39 foreign countries.

Baptist Children's Homes

Supporting the Baptist Children's Homes was encouraged from the beginning of the Association. On October 24, 1885, J. F. Spainhour's report was read by the Association's clerk. Spainhour wrote:

No doubt every true Christian has often wished for an opportunity to do something in a united way for the orphans in our midst. We are glad to say that the Baptist Orphanage of N.C. offers this opportunity. The Association has bought 300 acres of land near Thomasville, N.C., and buildings are begun, four of which are provided for. Others will be needed and the Association is now in need of funds. We heartily endorse this movement, and recommend that our members become members of this Association.

The Caldwell Baptist Association collected \$2.95 for the Baptist Orphanage at that time. At a Sunday School Mass Meeting on the Sabbath, an additional collection of \$11.60 was taken.

John Haymes Mills, the founder and first manager of the home, was present at the annual meeting on August 4, 1888. He was welcomed and invited to speak. He reported that there were 29 orphans at the Baptist Orphanage, read a scripture on charity, asked the brethren to sing a charity hymn, and spoke on charity and the orphanage. After his speech an offering of \$17.90 was taken for the orphanage.

In 1889 the Association recommended that each Sunday School give one collection each month and a box of clothing and provisions. In 1890 each pastor was encouraged to correspond with the Superintendent, J. H. Mills, to "learn his needs and contribute that which he needs worst for the comfort of the orphans." In 1894 the Association's moderator instructed each church to appoint one brother or sister to collect funds for the Thomasville orphanage. Mills was again in attendance and made remarks about the training of the orphan children.

The report in October 1904 encouraged our Association by stating, "As we contribute we ought to pray for the manager, the instructors, and the children, that the children may be brought up in the nurture and admonition of the Lord." By 1906 the Baptist orphanage cared for 333 children with 7 male employees, 21 female employees, and 9 teachers in graded school.

The orphanage had 400 acres of land worth \$15,000, 15 cows, 4 mules, 1 horse, and buildings valued at \$60,000.00.

The 1907 report mentioned 350 children and said, "Every day these bright-eyed, homeless boys and girls, are looking to us for food and raiment. Jesus says, 'As oft as ye do it to one of the least of these, my children, ye do it to me.' God has given us this great privilege of caring for these children. What shall our answer be to this crying need?"

In 1910 churches in the Association were encouraged to observe Thanksgiving Day by taking a liberal collection for the orphanage, which was the second largest orphanage in the southern states. By 1911 more than 1200 children had been "gathered within the Thomasville Orphanage's sheltering arms." The Association report stated: "No girl is expected to leave the institution who is not able to make her own clothes and others also, learning to cook is part of the cause. The boys are in the shoe shop, printing office, dairy, on the truck farm, and all over the farm in general. All these go into the school system. A constant effort is made to surround the life of the place with an atmosphere of culture and refinement, no small part of which is the religious life."

Mr. and Mrs. W. L. Kennedy of Lenoir County deeded their 1,200 acre farm to the institution in 1912, and the Kennedy Home was founded. The 1919 report was full of praise that "in spite of the distracting cries of world-wide distress we have not lacked support" and "during the influenza epidemic we had 480 cases but came through without a death." By 1925 cottages were equipped with dining rooms and kitchens so that every cottage was now a complete home within itself.

The 1931 report shared that the girls were learning to be good housekeepers and to make both their own clothes and those for the younger children. The boys worked on the farm, tended cattle, and worked in the print shop and shoe shop. The hens on the farm were producing an egg a day for each family member. Three thousand young chickens were raised, and 20,000 pounds of pork were produced. The cows provided at least a quart of milk daily for each family member. In addition to the farm, sixteen boys were printing *Charity and Children* and providing commercial printing at a profit of \$5,000.00 annually.

Seventeen children from Caldwell County were cared for at the Baptist Orphanage during 1939, and thirteen mothers and children were cared for through the Mother's Aid program. By 1947 the Orphanage was beginning to care for children from "wrecked homes" and seeking to help parents and children to help themselves.

The recreational center and new church building were completed at Mills Home in 1953, and preparations were made for a new church building at Kennedy Home. The Baptist State Convention voted for the orphanages to come into the Cooperative Program beginning January 1, 1955, thereby giving churches the privilege to send all its funds except the Thanksgiving offering through the Cooperative Program if so desired.

The Board of Trustees of the Baptist Children's Homes recommended to the Baptist State Convention that the Pembroke Orphanage in Robeson County be made a part of the North Carolina Baptist Child Care program in 1957.

In September 1962 Robert Frye of Mills Home called to the messengers' attention that 10 children from Caldwell County were being cared for by our Baptist Children's Homes. By September 1969, plans were underway for Broyhill Home in Western North Carolina, and a home for unwed mothers and their offspring was opened in Asheville in the fall of 1969.

The 1970 through 1980 Associational reports listed personnel from the Caldwell Association working in the homes. These included Mr. and Mrs. Clarence Helderman, Mr. and Mrs. Wade Harrold, Mr. and Mrs. John Laney, Sheila Laney, Mr. and Mrs. Vernon Sparrow, Mae Belle Doughton, Lucy Pritchard, Rev. and Mrs. Robert Frye, Mr. and Mrs. Gerald Hawkins, Mr. and Mrs. Ken Little, Mr. and Mrs. Douglas Harrold, Mr. and Mrs. Tommy Gasque, Mr. and Mrs. Bill Rivers, Mr. and Mrs. Jack Ingle, and Mr. and Mrs. Myron Wise.

By 1973 Wall Home had reopened to provide for a group of boys in an outdoor adventure program, and in 1974 the first emergency care homes opened in Burlington and Charlotte. The last year for special offerings for the Baptist Children's Homes was 1979. The combined offering, the North Carolina Mission Offering, took their place.

By 1987 a dramatic increase in demand for services in the Hickory-Lenoir area was noted. In 1988 the Baptist Children's Homes report was given by Donna Lail (Dudley Shoals). A partnership with Caldwell County Social Services and BCH was formed. The partnership between private and public agencies was a revolutionary idea. The establishment of this new kind of work has proven to benefit the children and families of North Carolina. Two substantial financial gifts enabled BCH to purchase a house for the behavior change program in Lenoir and also a house for the teenage mother-baby program in Lenoir. The Hickory-Lenoir office moved to the Noel Home in Caldwell County. Care House was dedicated on June 4,

1989, for five teenage mothers and their babies at Lower Creek. Noel Home, a behavior change home for girls, was also dedicated.

When the two group homes were formed in Caldwell County, Caldwell Baptists were financially supportive of the endeavor. Churches in the Caldwell Association gave sacrificially, raising over \$60,000.00 for the opening of Care House and Noel Home. Since the homes have been operational, Caldwell Association Baptists have continued to be supportive financially and physically. Missions groups and entire churches have volunteered their time to help with the upkeep of the homes as well as providing supplies on a regular basis. Noel Home has served predominantly children and families from Caldwell County, whereas Care House has served girls and babies from all over North Carolina. Caldwell County Baptists continue to minister to a large mission field through the small group homes operated by Baptist Children's Homes.

North Carolina Baptist Colleges

On October 24, 1885, just two days after the Caldwell Baptist Association was established, J. F. Spainhour read the report on education. He stressed "the importance of higher education, especially ministerial." He also said, "Let us all do all in our power to aid the State Board in supporting the young ministers now at Wake Forest College and in placing others there." Through the early years each annual meeting brought a word of encouragement to the Association and the churches to seek out young people and encourage them in their education and in preparation for ministry.

By 1900 a second Baptist college had been founded in Raleigh, and the report at the annual meeting stated, "We rejoice in the prosperity of our Wake Forest and our recently established Female University at Raleigh, which is to do for our daughters what will tell upon those who are soon to take our places in the work now engaging us."

In 1908 Wake Forest College enrollment was 350, and the Baptist University for Women enrollment was nearly 400. In addition, Wake Forest had 70 men studying for the ministry, and the seminary at Louisville had 30 from North Carolina.

The 1909 graduating class of 79 from Wake Forest College broke the record of all the institutions in North Carolina. Meredith College for girls (previously known as Baptist University for Women) was second to no other female college in the state. The 1909 Association report urged every Bap-

tist minister who could to attend our theological seminary at Louisville, Kentucky, at least for a while.

In September 1913 a resolution was presented that the Association raise \$100.00 within 60 days to be used to build a "house of God" at Wake Forest College. Caldwell Baptists were encouraged to buy bonds in 1924 to help build and equip a new Meredith College on a site in western Raleigh. Mars Hill Junior College was also mentioned in the 1924 minutes as a school "forging to the front and struggling to equip herself for the great responsibilities thrust upon her." The annual report for 1925 mentioned three colleges (Wake Forest, Meredith, and Chowan), two junior colleges (Mars Hill and Wingate) and four high schools (Boiling Springs, Buies Creek, Liberty Piedmont, and Orphanage).

In 1928-1929 the three senior colleges (Wake Forest, Meredith, and Chowan) and four junior colleges (Mars Hill, Campbell, Wingate, and Boiling Springs) trained 3,390 students including 203 ministerial students. Sixty-one students from North Carolina took training in the seminaries (Southern, Louisville; Southwestern, Seminary Hill, Texas; and Bible Baptist Institute, New Orleans).

By 1954 a total of 4,771 students were enrolled in the North Carolina Baptist colleges. Wake Forest was planning a move to Winston-Salem, and the Boiling Springs Junior College had become Gardner-Webb Junior College. Four hundred and forty-three of these students were preparing for the ministry.

The report on education in September 1955 stated that "Jesus believed in and taught Christian education. He taught and trained twelve men, who were later sent out as Apostles to help Christianize a pagan world. These men were instructed to teach, preach, and make disciples where they went." By 1966 more than 200 graduates of Baptist colleges were serving as foreign missionaries, and 80% of students in Baptist seminaries had graduated from a Christian college. In the 1970s Caldwell Baptist Association began to have Ministerial Education Days, and students from the colleges were invited to speak in the churches.

Wake Forest became a university in 1967, Campbell became a university in 1979, and Gardner-Webb became a university in 1993.

By 1984 Gardner-Webb was the only college in the state to offer degree programs in work with the blind and deaf. North Carolina Baptists could be proud of the fact that Texas was the only state with more Baptist colleges than North Carolina. Texas had eight colleges to our seven.

In 2004 North Carolina Baptists continue to support five colleges. Campbell in Buies Creek has 2,400 undergraduate students and more than 1,100 graduate students. The satellite campuses of Campbell bring their total enrollment to more than 8,000 students. Chowan in Murfreesboro has approximately 800 students. Gardner-Webb in Boiling Springs has a total enrollment of 3,564, including students in the day program, graduate studies, and the GOAL program. Mars Hill's enrollment for 2003-2004 was 1,454, including 383 students in the Adult ACCESS program. Wingate, near Charlotte, has an enrollment of 1,500 students. According to the North Carolina Baptist Convention website, Wake Forest and Meredith are considered "historical educational institutions."

Media Library Work

The first mention of associational library work was found in the 1966 minutes of the Caldwell Baptist Association. In these minutes Louise Sears, President of Library Work, reported that church library displays were placed at Whitnel First and Union Grove for the Annual Associational Meeting on September 23-24, 1965. Sears served as President of Library Work through 1971 with a title change in 1970 to Director of Library Services. During her service much emphasis was placed on encouraging churches to establish libraries. Church library conferences and workshops were held to assist church librarians.

In 1970 the Baptist Center was completed with space for an associational library. A display was set up for the Dedication and Open House on August 30, 1970. To help fill the library, books were ordered and people were urged to give books as memorials or honorariums. In 1969 money began to be included in the associational budget for library work.

Mary Tolbert Padgett served as Director of Library Services from 1972 to 1977, when her title was changed to Director of Media Center/Library. In 1972 a card catalog cabinet was purchased. In 1974 church librarians began meeting quarterly to share ideas, new materials, and better ways to serve church members. From 1972 to 1977 an average of twenty-seven churches in the Association reported having a church library. In the 1977 minutes the purchase and use of more audio-visual equipment was mentioned.

From 1979 to 1981 Hope Osborne served as Director of Media Center/Library. In 1979 thirty-four churches and one mission reported having an active Media Center. In 1980 the Association was one of the top 25 associations in the Southern Baptist Convention receiving the highest number of awards in the Church Library Area of the Church Study Course.

Also, Mountain Grove placed among the top 25 churches in the convention in study course awards in this area, having received 12 as of April 25, 1980.

The year 1982 began the tenure of the longest serving Media Center Director. Barbara Watson has served from 1982 to the present. Under the leadership of Watson, church librarians have had the opportunity to learn from the library quarterly meetings, book processing workshops, book fairs, and state library conferences. The group of librarians meeting quarterly now includes librarians from other denominational churches and has grown from an average attendance of 14 in 1983 to an average of 26 in 2002. There are currently 38 churches that have a media library.

In 1982 the church librarians organized TACMO (The Associational Church Media/Library Organization) and continued to meet on a quarterly basis. The reorganization of the associational media/library with the addition of more audio-visual equipment began in 1983. In 1986 a selection of old associational minutes was sent to the bindery to have durable covers put on them. Two new activities were added in 1988, a Christmas Fellowship and a shopping trip to the Baptist Book Store in Asheville, which later became an annual book fair to the Cornerstone Book Store in Lenoir. In 1989 a set of teaching maps and a portable audio-visual table were added to the Media Library.

Watson had a busy year in 1990. She received over 65 contacts concerning church libraries. During her years of service she has assisted several churches in organizing church libraries. In 1991 the associational church librarians helped an area Christian school with book donations, training, and book processing. Hudson First became the first associational church to put its card catalog on computer.

On October 1, 1992, Judy Brittain began caring for the Media Library under the guidance of Watson. She made available a printed catalog to all the churches, which is updated yearly and still in use. With the resignation of Brittain in 1998, Darlene Townsend began overseeing the Media Library as part of her work with the Association as financial secretary. The Media Library collection now includes audiocassettes, books, compact disks, audio-visual equipment, equipping center/kits, flip charts, music, and videocassettes.

Media Library work continues to progress in the Association. Quarterly meetings continue to be held at various churches to keep the churches up to date on library work. In 2003 forty churches reported having a church library. Representatives from eighteen of these churches regularly attend the meetings. A group attends the state library meeting each year and the Sum-

mer Library Conference at Ridgecrest. A scrapbook is kept for a historical record. The Association encourages each church to write an individual history of its church library.

Seminary Extension

Caldwell Baptists have always shown a deep reverence for the Bible as the divinely inspired Word of God and the authoritative guide for human conduct. This principle grows out of the conviction that God expects Christians to search the Scripture with open, inquiring minds and seek to follow the biblical instructions. Thus, Seminary Extension became a program to assist Caldwell Baptists in fulfilling this Divine calling.

In the years following World War II, Southern Baptists became aware that many of their pastors had only limited formal education for ministry. A denominational study reported in 1949 that fewer than one-third of Southern Baptist ministers had both college and seminary training. Another third at that time had no formal education beyond high school.

R. Lee Gallman, an Alabama pastor, was elected the first director of the program. Seminary Extension officially began operation in the Mississippi Baptist Building on June 15, 1951. In the late 1950s and early 1960s, Caldwell Baptists began providing Seminary Extension under the supervision of the newly created Seminary Extension Department of the six Southern Baptist Theological Seminaries. From these early years until 2001, many Seminary Extension students have developed a deeper understanding of the Word of God as they participated in Seminary Extension courses in the Association.

Music

Music has been described as the “Language of Angels” and as the “Universal Language.” In the beginning, when darkness was upon the face of the deep, “The morning stars SANG together and all the sons of God shouted for joy” (Job 38:7). When the temple of the Lord was dedicated by Solomon, a choir of 4,000 and musicians with 120 trumpets performed. From Genesis through Revelations, there are examples of how singing and instruments were used to praise and worship God.

Because of the importance of music in worship, the churches of the Association have a rich legacy of worship-based Christian music. In 1885 sixteen churches were represented at a three-day organizational meeting of the Association at Rocky Springs. The first hymn that the delegates sang was *There is a Fountain*. Music has always played an important part in meetings and worship services.

The first detailed music report was printed in the 1955 minutes of the Association, and the 1958 minutes show that music officers were elected. This action was taken for the purpose of developing a fully graded church music program for the Association. The officers scheduled a music school, two hymn sings, and one carol sing. Churches were encouraged to begin using *The Church Musician* as a guide to improve music ministry. Choirs were organized to train children and youth to lead in worship through music.

Through the years the music leaders have helped individual churches with VBS by teaching the music. Participation in regional and state festivals is always encouraged. Association choirs sang for “M” Night, for Sunday School meetings, and for the Crusade of the Americas Rally. Music was provided for the groundbreaking ceremony and the dedication service for the Caldwell Baptist Center.

In 1970 and 1971 the Association Music Ministry was organized with a director and four associates. Each of the four associates would be responsible for a particular age group. In 1992 the Music Council achieved the STANDARD OF EXCELLENCE for the Association Music Program. This honor was given by the Church Music Program of the Baptist Sunday School Board. Highlights of more recent years have been the Adult Praise Sing and Children's Choir Camp. The 2003 report to the Association showed that a total of 3,445 people participate weekly by bringing spiritual music to the churches and people of the area. Many meetings, no matter what the emphasis, begin with the singing of a hymn or special music to provide spiritual inspiration through the presentation.

Associational Missionaries

Ruth Keller Craig 1941-1944

In 1941 Ruth Keller was a pioneer who created the position currently thought of as the Associational Missionary. Several churches pledged support of the work of Keller. The State Convention would assist in supporting the work, and the Association agreed to pay Keller \$75.00 per month.

Keller was born in Caldwell County just west of the Catawba River Bridge near the town of Granite Falls. She was the fifth of the seven children born to L.D. Keller and Lillie Mae (Yount) Keller. She attended Poovey's Grove where she was baptized. Because the church had no full-time pastor, Keller was actively involved in the Church Training program headed by her sister Pearl.

After graduation from Granite Falls High School, Keller entered Mars Hill Junior College, as did four brothers and sisters. Since the call of God was upon her for "special Christian work," the WMU of the Association, headed by Grace Teague and Mrs. C.A. Bowman, raised the money for a scholarship to the WMU Training School at Louisville. Following this training, Keller attended Georgetown College and received her degree in preparation for Foreign Mission service. When the physical examination revealed pernicious anemia, she was rejected for foreign mission service and she returned to Granite Falls.

Grover Teague, Moderator of the Association, along with M.A. Huggins, State Convention General Secretary, worked out a plan for her to become the county's first associational missionary. Summer fieldwork during college with the WMU and the Sunday School departments of the State Convention provided further training for this work. She worked with her sister Violet in Vacation Bible Schools in the mountains of Kentucky.

God was providing opportunities for her to be equipped to do His work in the association.

For three years Keller “blazed the trails through the hills and hollows of Caldwell – on foot, mail truck, bus or however I could hitch a ride.” She was told by her director, “Sell missions to Caldwell County.” She came to know and love the people by visiting their homes even before they would agree to have a Vacation Bible School in their church. One week she stayed in a different home every night and ate each meal in a different home. Since Vacation Bible Schools were new in many areas, she had to train workers on the spot or do all the teaching herself. She conducted Bible school for white students in the morning and held sessions for African-American students in the afternoon.

In her first report to the Association she stated that she had conducted 7 Sunday School training schools, 7 Training Union training schools, 9 Vacation Bible schools, and 5 Women’s Missionary Union courses. Also she had given 40 special talks, held 16 general meetings, traveled 1,752 miles, and visited in 167 homes. In 1944 Miss Keller resigned to serve with the State Convention in WMU work.

Keller later married James Craig. They left North Carolina and went to Texas and to Louisville so that he could prepare for the ministry. They had three children—John, Lydia, and Mary Jane. Keller has seven grandchildren and four great-grandchildren. She lives in Granite Falls. Through the association, the Ruth Keller Craig Scholarship Fund was established in her honor.

Elizabeth Campbell 1944-1980

“She carried a Bible in her hand, a message in her heart. Her circuit followed the trails of the old gospel riders, winding from deep river lowlands to the cloud-crested, balsam-fringed peaks.” Elizabeth Campbell, as had her predecessor, Ruth Keller, often traveled to her work by walking, by riding the bus, or by any means available.

Campbell was born at Chesterville, Illinois, on January 22, 1915, to Robert F. Campbell and Jessie (Bentley) Campbell, one of eight children. She moved with her family to Taylorsville in 1925 and then to Hickory in 1926. She was an active member of the First Baptist Church in Hickory, from her conversion at the age of 12 until she entered college. After graduating from Hickory High School, she attended Mars Hill Junior College

graduating in 1934. While there she was active in campus life, serving as the YWA president her last year.

In 1934 she conducted her first field work under the direction of Perry Morgan, Secretary, Department of Sunday Schools, North Carolina Baptist State Convention. Her first work was to conduct a Vacation Bible School at Weaverville Baptist Church, Weaverville.

Since early childhood her greatest desire had been to become a missionary. While she was attending Southwestern Seminary in Fort Worth, Texas, the Association's call came. She began working on June 1, 1944. Zeb Caudle, who met her at the bus, said in a friendly manner that the Association hired her like a "pig in a poke," having communicated with her by correspondence, sight unseen, until she arrived on the field.

The Association was completely organized during her tenure with Sunday School, Training Union, Women's Missionary Union, Brotherhood, Music, and Life Service Fellowship. Regular meetings were planned and promoted by these organizations. Special emphasis was placed on leadership training. Under Elizabeth Campbell's leadership the association made significant strides.

Many of the successes in the work of the Association can be attributed to her efforts, such as the printed calendar of events, a newsletter called the *Caldwell Caller*, and the building of the Baptist Center. Her policy was to visit every church each year, whether called on for service or not. She was always informed about the work of the denomination, and she informed the members about the work. She felt that one of her greatest contributions to the work had been through the promotion of the organizations, Cooperative Program, special mission offerings, mission study and Vacation Bible Schools. She stated that the most rewarding results of her work had been in seeing young people grow in their Christian experience.

The Association showed its appreciation to Campbell during her many years of service in a variety of ways. The Association constructed a missionary's home on South Main Street in Lenoir, where she and her mother lived and where she maintained an office. Also, the Association presented her with eight place settings of silver (fifth anniversary), \$50.00 and a trip to the Baptist World Alliance in London and to the Holy Land (tenth anniversary), and a trip to Rio de Janeiro as well as a tour of South America (fifteenth anniversary). Many of her experiences were captured on film and in notes which she used to prepare programs for associational members, civic clubs, school groups, and others.

In 1980 Campbell retired from the Caldwell Baptist Association. In addition to giving her the deed to her home, she was honored at a banquet with a love offering and a trip to Germany to see the Passion Play at Oberamagau and was presented with several volumes of letters of appreciation as well.

Campbell retired on December 31, 1980, and she continued to serve her church, Lenoir First, and her community for many years. A resident of Shaire Center, she died on June 19, 2004.

Charles Worth Braswell 1981-1985

In March 1981 the Association called Worth Braswell to be Director of Missions. He was born at Princeton, North Carolina, on July 23, 1923, the sixth of eleven children born to the late Charles Richard and Bertha Creech Braswell. Braswell grew up in a close-knit farm family, and his father supplemented the family's income by operating the Sanitary Barber-shop in Princeton with a brother-in-law.

Braswell became a Christian at a very young age and answered the call to preach as a teenager. His home church, Parrish Memorial Baptist Church of Princeton, licensed and ordained him. After graduation from Princeton High School, he entered Wake Forest University. Upon graduation, he taught high school English for the next nine years in Benson, North Carolina, and in Dunn, North Carolina. While teaching, he also served as pastor at the following Baptist churches: Burnell, Pleasant Grove, Shiloh, and Hood's Grove in the Johnston Association. During this time he met Lena Rose Stewart of Four Oaks, North Carolina. They married on June 3, 1949.

Feeling that he needed additional training, he entered Southeastern. During his first year of seminary, he was called to Montwood Baptist Church, Roxboro, North Carolina, his first full-time pastorate. He served this church for three years. During the same year the couple's first child, Tommy, was born. Later, their family was blessed with two other children, Renee and Stewart. There are two grandchildren, Melissa and Ryan, and a step-grandson, Jonathan Perry.

In 1967 Braswell was called as pastor of Dallas Baptist Church in Dallas, North Carolina, where he served for more than thirteen years. He was active in all phases of associational work and had a desire for learning so that he could better serve the Lord. During this time he graduated from the School of Pastoral Care of North Carolina Baptist Hospital in Winston-Salem.

After feeling for several years that the Lord was leading him toward some form of mission work, he accepted a call from the Association to be Director of Missions. This ministry lasted only four years before he died on March 15, 1985. Braswell loved his work in the Association, and he made many friends as he ministered to the churches. His wife, Lena, lives in Cherryville.

R. Dale Fisher 1986 - Present

Roger Dale Fisher was born in Asheville, North Carolina, on April 4, 1952, to J. Frank and Ruth B. Fisher. Growing up in Madison and Buncombe counties, he was the only child of the Fishers, who were members of the Victory Baptist Church in Asheville, where he was saved at the age of nine.

Upon graduation from Erwin High School in Asheville, Fisher entered Mars Hill College. He graduated in May 1974 with a Bachelor of Science degree in Business Administration. During his sophomore year at Mars Hill, God called him into the Gospel Ministry. Victory Baptist Church licensed him on August 13, 1972. While continuing his education at Mars Hill, he was called to serve as part-time assistant pastor of Oakley Baptist Church in Asheville, working with Dr. Thad R. Dowdle, who would later serve as pastor of College Avenue in Lenoir and be a member of the search committee that called Fisher to Caldwell Association. In August 1974 Fisher left Oakley church and headed to Fort Worth, Texas, to begin work on a Master of Divinity degree at Southwestern Baptist Theological Seminary. He graduated from the School of Theology at Southwestern on May 13, 1977. During the summer of 1975, he was asked to return to Oakley church to serve as assistant pastor. His home church, Victory, invited him to serve as their associate pastor during the summer of 1976.

Fisher had felt God leading him into pastoral ministry, but that direction changed when Calvary Baptist Church in Asheville asked him to be their Minister of Religious Education. He accepted the invitation, serving during 1977 and 1978. During his service at Calvary, Fisher became engaged to Barbara Ford. He was ordained to the Gospel Ministry by Calvary on November 5, 1978.

Fisher accepted the call at Enka Baptist Church and began serving as pastor on November 13, 1978. On May 5, 1979, Fisher and Barbara Susan Ford were married at Calvary, her home church. While at Enka the couple welcomed their first child, Matthew.

On September 1, 1983, pastoral ministry gave way to associational missions as Fisher assumed the position of Director of Missions for the French Broad Baptist Association. At that time, French Broad had forty-eight churches in three counties and two states. The association's dream of having a Baptist Center was fulfilled during Fisher's ministry there. Shortly after beginning the work in the French Broad Association, Dale and Barbara were blessed with their second child, Jonathan.

On April 1, 1986, Fisher began serving as Director of Missions of the Caldwell Baptist Association in Lenoir. While the Fisher home in Mars Hill was on the market, Barbara and the boys stayed there, and Dale occupied the cottage owned by Miller Hill in Lenoir for about four months. After living in the cottage, the staff house at Mount Zion, and in a house owned by a pastor, the Fishers finally moved into their newly-built home in Hudson in August 1987 where they reside.

The Fishers joined Mount Zion Baptist Church and continue to be members there. In 1988 the Lord blessed the Fishers with a third child, a daughter, Ashley. She was born on May 31, in time to be recognized as a WMU centennial baby.

Barbara has been active in the churches, serving as church secretary at Crest View and as youth minister in two churches, Mount Zion and Yadkin. She currently teaches exceptional children at Sawmills Elementary School. Matthew graduated from the College of Architecture at the University of Tennessee in Knoxville in May 2004. He is currently employed with an architectural firm in Nashville. Jonathan is a senior at the University of North Carolina at Chapel Hill, planning to be a lawyer. Ashley is a junior at South Caldwell High School.

Fisher has been very active in Baptist life and in the local community. He served three terms of four years each as a trustee for the Baptist Children's Homes of North Carolina. He worked closely with the Children's Homes in establishing Noel Home and Care House in Caldwell County. He currently is serving as a trustee and secretary for the Board of Advisors of the Fruitland Baptist Bible Institute in Hendersonville. Fisher has been very active in the North Carolina Baptist Associational Missions Conference, having served as president. He was the first president to hold a seat on the General Board and Executive Committee of the Baptist State Convention of North Carolina. He has served two terms on the Ministerial Board of Associates for Gardner-Webb University and served several years on the Benevolent Committee for North Carolina Baptist Hospital.

Fisher was a founding member and serves as the leader of the Clergy Crisis Support Team for Caldwell County. He helped to start and continues to work with the Bible classes being taught in Caldwell County Schools. Fisher was a founding board member of the Caldwell Counseling Center and served as secretary for five years. In addition, he currently serves as chair of the Ministerial Committee for South Caldwell High School. He is a past president of the Lenoir Ministerial Association.

Fisher served for more than ten years as a member of the Communities in Schools and Smart Start Board of Caldwell County when the entities were united as one board. In 2004 the boards became two separate entities. He currently serves as chair of the Board of Directors for the newly-formed Smart Start of Caldwell County.

History of the Churches of Caldwell Baptist Association

Caldwell Baptist Association began in 1885 with sixteen Baptist churches united for a common cause—to share the message of Jesus Christ at home and abroad. Today the Association consists of 75 churches still united for the same purpose. Some churches have roots that go back into the 1700's, while others have been established in the current century. Some have memberships numbering in the thousands, while others have fewer than 100 on their roll. Some are located in urban areas, but many are found in the rural parts of the county. Yet all are “laborers together with God.”

Only two of the churches that were a part of the original sixteen are no longer in existence. Several churches that joined later are no longer a part of the body. Some of these member churches have disbanded, while others have joined other associations or become independent churches. With the shift in population, a few churches that were large congregations in 1885 have become smaller, and several of the smaller churches are now large congregations.

Each church is autonomous, and each church has its own unique history. In that history lies pride in what God has accomplished through that particular body. Many churches have already compiled and published a more complete history. Other churches that have not done so are encouraged to do so.

Due to the limitations of space, the Committee has edited several of the histories, but every attempt has been made to keep the essentials—the organization, a list of pastors, and some key events in the life of the church. Serious historians requiring a more complete history of a particular church should contact the individual church.

BATON BAPTIST CHURCH

Baton Baptist Church began as a mission in November 1949 in a rock store building on the Connelly Springs Road. M.A. Huffman was called as interim pastor. He served until September 17, 1950, when Niles E. Compton was called as pastor. On October 29 the mission was organized into Baton Baptist Church. In 1952 the church came under the watchcare of the Association and was admitted later into the Association.

A lot was purchased where the present educational and fellowship building is now located. The congregation began worshiping in the new building in the autumn of 1953 before it was completed. The church purchased a brick home for the pastor and completed the building.

In November 1971 more land and a house were obtained, and renovations on the educational building, fellowship hall, and the first parsonage were completed. In April 1972 renovations were made to the house on the property, which became the present parsonage, and the first parsonage was sold. Plans for a new church building were adopted in January 1975. Construction of the new building began in May 1975, and the first service in the sanctuary was held on Easter Sunday, April 18, 1976.



The church's first paid minister of music, Martha Annas, was called in January 1978. In October 1988 the church became debt-free. From 1991 to 2000 the church continued to upgrade buildings and programs.

The charter members were: Mr. and Mrs. C.B. Bollinger, Clay Bollinger, Janet Bollinger Linney, Howard Bollinger, Louise Cannon Gray, Joann Cannon Gray, Bruce Cannon, Phyllis Cannon, Martha Compton, Rev. and Mrs. Niles Compton, Elvie Cooke, Mr. and Mrs. George Greene, Mr. and Mrs. J. Carl Greene, Hilda Hensley, W. Coy Hensley, Hilda Honeycutt, Ruby Honeycutt, Alice Anne Melton, Benson Melton, Mr. and Mrs. Fred Melton, Mr. and Mrs. William U. D. Pitts, and Clyde Smith.

The following pastors have served: M.A. Huffman, Niles E. Compton, Ambrose Singley, Ray C. Yarborough, Howard Barnes, William Earl Hamrick, Allen Voss, Robert Mellichamp, and Roger A. Parker.

BETHANY BAPTIST CHURCH

Bethany Baptist Church began sometime in the 1890s. Records date back to March 1898, when W. F. Knight was elected pastor. Membership was approximately 100 members. An adjoining tract of land was given by Ped McCall for the building of a new church, which was completed in 1902 and remains at the present location. The date when Bethany came into the

Caldwell Association from the Three Fork's Association is unclear. The church celebrated its centennial anniversary in August 2002.

The church has ordained three of its members to the Gospel ministry—W.B. Bryant, April 1915; Harley Coffey, April 1932; and Arthur Church, October 1932.

In the early 1960s the church underwent major remodeling. Sunday School rooms were added, a new furnace was installed, parking areas were paved, and the water system and bathrooms were updated.



The pastors who have served are: W.F. Knight, Isaac Miller, D.M. Wheeler, W.B. Bryant, R. H. Shore, W.D. Ashley, Edward Hodges, J.W. Fox, Leonard Beane, Henry Smith, Clell Cook, Albert Tester, David Greene, Arnt Greer, E.S. Peterson, Melvin Maltba, Phillip Martin, Don McCaleb, Gurney Robbins, John McCarty, and Billy Steven Greene.

BLUE RIDGE BAPTIST CHURCH

Blue Ridge Baptist Church was organized by a group of concerned Christians that met in the home of Barry and Susan Simmons. Others in attendance were Charles and Becky Beck, Ronnie and Nadine Jewell, Teddie Jane Blake, Harold and Carolyn Joplin, Inga Powell, Jason Powell, and Rev. and Mrs. Kenneth Lynch. The group called Kenneth Lynch to be the pastor of the church. On August 14, 1991, the church met for the first worship service at a new facility on the Pine Mountain Road in Hudson.



On November 17, 1991, the church held "Charter Members Day." On that day 77 people registered as charter members. Richard Gaddis was called as pastor in August 1992. The church continued to grow.

On May 1, 1994, the church called Dale Leonhardt as pastor. The church continued to meet in a building at Pine Mountain Road until December 1997 when the congregation bought the building in Whitnel from the Whitnel Pentecostal Church. Neil George became pastor on February 1, 1998.

BUFFALO COVE BAPTIST CHURCH

On May 8, 1851, thirteen people met at Buffalo Cove to consider constituting a Baptist church: William Cottrell, Sr.; William Cottrell, Jr.; Lucy Cottrell; Susanna Cottrell; Edward Day; Sarah Day; Larkin Pipes; Sarah Pipes; Rachel Pipes; Rebecca Pipes; Julia Pipes; Elizabeth Cottrell; James Cottrell; David Campbell; and Elizabeth Campbell. Burton Bradley was called as the first pastor. Larkin Pipes and James Cottrell were appointed to



secure land for a building, and Edward Day donated a site on the east side of the creek.

Tradition states that there was a place of worship in the community prior to the actual organization of the church. Since the charter members of Buffalo Cove came from Elk Creek church in Wilkes County and from the Yadkin church, the gathering in Buffalo Cove could have been a satellite of either. Tradition says that Yadkin is the mother church of Buffalo Cove.

Buffalo Cove joined the Lewis Fork Association in August 1851. In the July 1860 minutes there is a reference to the Lower Creek Association, and in July 1867 the church joined the Three Forks Association. In August 1882 membership was transferred to the Stony Fork Association, where it remained until October 1, 1905, when the church joined the Caldwell Association. Through the years the church has participated in associational activities.

The first pastor of the church was Burton Bradley. Pastors were elected for one year, and for many years the church held business meetings on Saturday and worshiped on Sunday. In 1953 the church changed the Saturday meeting to Sunday night, and in 1965 the church voted to have services every Sunday morning and Sunday evening.

Three buildings have been used for worship. The first house of worship was probably made of logs. The second building was built in 1895-96, and the third and present building was built in 1952-53. Green Rock in Caldwell County, Rock Springs in Wilkes County, and Sampson Church (no longer active) in Watauga County were daughter churches.

In preparation for the 150th anniversary, the church approved a constitution and bylaws/articles of incorporation. In 1999 the church voted to make a community park on the property owned by the church. The park is managed by the church and supported by donations and contributions to the park fund.

Over the past 150 years, many men of faith have led the church: Burton Bradley, Houston Holsclaw, Isaac Smith, Larkin Pipes, Wilson Bradshaw, Hiram West, Linvil Land, J.L. Eller, A.S. Church, W. F. Knight, L.B. Carlton, I.C. Miller, C.R. Norris, W.B. Bryant, W.D. Ashley, Tipton Greene, Maston Bradshaw, O.C. Dellinger, James Matney, Henry Smith, John H. Nelson, Walter Dula, Will Cook, John R. Greene, Paul Braswell, Paul Wilson, Ralph Staton, Hugh Miller, Bill Wright, Jack Hamby, Vance Triplett, Harold Beane, James Craig, Tom Small, and Lawrence Robertson. At the time of printing, Buffalo Cove had an Interim Pastor.

CAJAH'S MOUNTAIN BAPTIST CHURCH

Cajah's Mountain Baptist Church was organized in 1956 with Tommy Swinson as pastor. The 1957 associational minutes state: "We report that a group of messengers from the Cajah's Mountain Baptist Church has presented a petitionary letter to the association. This church is located near the intersection of the Cajah's Mountain and Connelly Springs roads. They report 48 baptisms and 69 additions by letter, making a total of 117 members. The pastor's home has been built in which the church has been meeting. A church building is now under construction." The church was recommended to come under the watchcare of the Association.



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In 1958 the minutes stated, "The church now has a membership of 140 and reports 28 additions by baptism during the year and 12 other additions." The church was received into full fellowship.

The following have served as pastors: Tommy Swinson, Will Cloer, C.R. McFelea, Will Bolick, Bill Keller, Johnny Niday, Vestal Bennett, Dave Pyatt, Douglas Blevins, Harry L. Turbyfill, Bob Barlowe, and Douglas Woody.

CALICO BAPTIST MISSION

Caldwell Baptists responded to the need for a mission church in the Brookshire Estates area. A meeting was held for interested persons at Clarks Chapel Baptist Church on October 12, 1999. Through the cooperative ef-



forts of several churches and the North Carolina Baptist State Convention, it was decided to start a mission.

During a December 1999 meeting, Clarks Chapel, North Catawba, Indian Hills, and Lenoir First began a partnership with the help of the Association to form a steering committee. Clarks Chapel was selected as the sponsoring church. In January 2000 the following were elected: Jack Sprinkle from Clarks Chapel as Chairman, Dr. David Smith from Lenoir First as Vice Chairman, and Henry Good from Clarks Chapel as Secretary. Several members of the committee were: Dale Matheson (Indian Hills), Ray McCall (North Catawba), Wallace McCall (North Catawba), Jim Waters (Lenoir First), Matthew Watson (Indian Hills), Joann Propst (Missions Evangelism Group of the Association), and Dale Fisher (Associational Missionary).

The Association had already purchased two lots in the Brookshire Estates Development. A structure to house the mission was considered. Since the area was predominantly a doublewide modular home development, it was practical to choose a similar structure. With financial support from the partnering churches, the Baptist State Convention (BSC), and the Association, it was possible to buy a unit, measuring roughly 29' X 70', to accommodate approximately 120 people. An additional lot became available on the corner of Calico Rd. and Becky's Drive, which would provide increased visibility and space for future expansion.

As progress was being made on the lots and physical structure of the mission, Pam Mungo of BSC began to seek prospects for a church planter.

By 2000 much work had been completed on the details of setting up the unit and making it suitable for a mission church. A \$75,000 loan from the BSC was approved in April 2000. Also, the committee decided to have an Easter Sunrise Service at the building site. Because of inclement weather, the service was held at Clarks Chapel. By late 2000 the unit was ready for delivery and set-up.

By 2001 work was progressing on the exterior details—ramps, decks, underpinning, landscaping, and grading for the parking lot. Many people and churches gave freely of their resources.

During the first three months of 2001, numerous applications and resumés were received and reviewed. The call was extended to Victor Bonner and his wife, Faye. They accepted and started work on July 21, 2001. The committee also voted to have a VBS beginning July 30th. People from many churches helped to make the first Calico Mission VBS successful.

The first two people were baptized at Calico Mission on August 19, 2001. They were Nichole Dawn Bentley and Bobby Allan Taylor. Rodney L. Bentley joined by statement of faith on August 26, 2001. Other members during the first year were the Bonners' son David, Elizabeth Bentley, Patricia Greer, David Greer, Regina Baity, Debra Bentley, Dean Greer, Sherry Greer, Glen Greer, A.J. Jaggie, T.J. Jaggie, Hade Larson, Tammy Taylor, Gary Baity, Nola Dewitt, Dale Dewitt, Brittany Bentley, Jay Chappell, Mary Chappell, Shannon Moore, Terry Pritchard, Kathy Pritchard, and Tamara Greer. The dedication service for the unit was held on September 16, 2001. As the year came to a close, Victor Bonner reported that numerous people had visited Calico and that many of them had presented themselves for membership. A mission statement was adopted: "Our mission is to follow Jesus Christ and teach His word, preach His Good News, and care for His people." Through the efforts of Bonner, a Prayer Room was constructed.

In 2002 more people joined, and two became members of the steering committee. Bonner used various teams to help with evangelism and visitation. Mrs. Bonner assisted with the prayer ministry, outreach, and evangelism training. The mission made a commitment to participate in Joye-Fest. VBS was held with 96 enrolled and 23 decisions for Christ. When it became apparent that additional space was needed, the steering committee voted to proceed with two additions to the backside of the building which would provide four additional classrooms. Bonner requested that four or five couples from sister churches provide support. Two couples, Ray and Dawn McCall and Neal and Rayna Thompson, answered that request. A Sunday School was started and helped to increase enrollment to 31 by the

end of 2002. Average Sunday School attendance was 26, and the worship services averaged 32.

Bonner and his wife conducted a Bible study in homes in the community three times each week. The men of the church came together on Saturday for prayer. A dedication service for the two additions was held on Sunday, April 13, 2003. VBS enrollment was 66, with 46 children and 20 adults. Six decisions were made for Christ during VBS. Several of the churches that helped with the VBS were Clover, Clarks Chapel, Lower Creek, Dry Ponds, Rhodhiss First, Miller Hill, Dudley Shoals, Crest View, Flemings Chapel, and Friendship.

On July 10, 2003, after serving two years, Bonner gave the steering committee his letter of resignation, along with a list of individuals who he thought could continue the work of the mission. They were: Jay Chappell—Interim and Outreach Minister, Neal Thompson—Mentoring and Discipleship Coordinator, Ray McCall—Prayer Ministry Leader and Adult Bible Teacher, Glen Greer—Grounds and Facilities Caretaker, Neal and Rayna Thompson—Youth/Children/Preschool Directors, Dale Dominy—Prayer Room Coordinator, and Marlene Alexander—Music Minister. The steering committee accepted the resignation and voted to accept the individuals Bonner had recommended for positions of service. A reception honoring the Bonners for their commitment was held. In an effort to provide more information to other churches, a video was created by Scott Bell and Jay Chappell to show the work that is being done in the community and to solicit financial support.

Dr. Joseph Blevins was called as pastor during the summer of 2004.

CALVARY BAPTIST CHURCH

Calvary Baptist Church is located in Lenoir. The original church property was bought from A.T. Poarch and wife, Alvis Poarch, for "ten dollars and other valuable considerations" on July 5, 1943, under the name of Willowdale Baptist Church. Harvey Phillips served as pastor.

The previous owners were the Church of God of Valmead that had originally purchased the land on June 6, 1940, from A. T. Poarch and wife, Alvis Poarch for "one dollar." Due to default in payment, Bost Lumber Company foreclosed on the deed of trust and offered the property for sale at a public sale to satisfy the debt. A.T. Poarch became the highest bidder and bought the property back for \$743.00 on January 22, 1943.



On September 22, 1946, Willowdale Baptist Church voted to change their name to Calvary Baptist Church. The church did not have any information concerning the original name, but members wanted a Biblical name for the church. Since the name change, the following pastors have served: J. Edd Crump, Buren P. Hastings, Bill Dyson, and Dr. Allen Carr.

Over the years the church has grown in membership, and the church has updated the church building and the grounds. The church purchased a pastorium in 1970 which was sold in 2000. The present auditorium was started in August 1980, and the first service was held on February 8, 1981. On September 22, 1996, the church celebrated its 50th anniversary with special services and dinner-on-the-grounds. In July 2000 the church held a reception for the pastor, Bill Dyson, celebrating 25 years for service to Calvary. The fellowship hall was dedicated on February 10, 2002.

Calvary has ordained the following men to preach the Gospel: Hugh Kincaid, Bernard Tuttle, Pete Edmisten, Calvin Helton, Dewey Sumpter, Roscoe Morrow, Phillip Martin, James Crump, Darrell McGuire, Aldene Wheeler, William Crowder, Vance Triplett, Terrell Crump, Jimmy Robbins and Eric B. James.

Along with the support of the Southern Baptist Convention, Calvary supports its own foreign missionary. On June 3, 1970, the church voted to send Christine Hastings to the foreign mission field. She met and married George Braidwood and they were led to Haiti. They founded the Haitian Christian Center for the Deaf.

CEDAR ROCK BAPTIST CHURCH

Cedar Rock Baptist Church in Lenoir was organized on November 14, 1942, with nine charter members: Calvin Helton, Allie Helton, Carrie Hollar, Finley Hollar, Ida Hollar, Ervin Hollar, Mamie Hollar, Beartrice Barlow, and Elisha Barlow. At that time there was no church in the community, and the people decided they needed a place to worship. Finley Hollar volunteered a large room in his home, which was used almost a year before Cedar Rock Baptist was formed. The church called William Bolick to become the first pastor. The church agreed to have worship services on the first and third Sunday in each month, and the church covenant was adopted.



On August 18, 1942, the church voted to add a belfry to their building and the dedication services were held on April 4, 1943, but the belfry was not completed until August of 1944. Cedar Rock Baptist Church was received into the Association on September 23, 1943. On June 7, 1944, the church agreed to purchase one acre of land adjoining the church property from Elisha Barlow.

In 1945 the Associational Missionary, Elizabeth Campbell, helped with several of the organizations for the membership. In 1948 the first VBS was held in July, and in 1950 Sunday School rooms were added.

In 1964 a one-story educational building was constructed, and in 1965 plans were made to add a second story. In May 1968 the second story addition was completed. In May 1987 there were major renovations of the first floor, improvements to the outside by adding the gable roof and a front porch, paving of the parking lot, and adding the first steeple on the church.

The following have served as pastors: William Bolick, L.R. Woods, Herring Crisp, Ed O. Miller, W.A. Eichelberger, Marvin Saunders, Dean Harrold, W. Luther Hawkins, Howard Hawkins, Ray Davis, H.H. McManus, A.J. Singley, Raymond Correll, and Jim Robbins.

CENTER GROVE BAPTIST CHURCH

Center Grove Baptist Church, located in Hudson, was organized in a schoolhouse, near the present church in September 1912. Members of the organizing presbytery were J.M. Harris, J.R.J. Annas, D.L. Miller, L.M. Annas, P.H. Icenhour, J.L. Crump, J.R. Barber, and L.G. Kirby church received by letter W.O. Bumgarner and wife Joanna, Sarah Bumgarner, Laura Micham, Hailey Harris, A.P. and Catherine Harris, Julia and Dovie

Mitcham, and J.R. and Margaret Smith. Also, they received the following baptized members: A.J. Bumgarner, Martha Bumgarner, L.L. Bumgarner, Anna Barer, Joe Bumgarner, and Maudie Goble. The first pastor was J.M. Harris.

The school was used until 1918 when a frame structure was erected. It served as the church building until 1950, when the present structure was built. An educational building was added in 1959. The first parsonage was built in 1957, and



in 1977 a new parsonage was built. A new fellowship hall that is located behind the sanctuary was completed in 1988.

The WMU was organized in February 1938, and the Brotherhood was organized in 1952. Other church programs include Sunday School and church training. Vacation Bible School is also provided for the children and youth.

In June 1959 Center Grove organized a mission that became Mount Carmel Baptist Church. (See Mount Carmel history.)

Pastors who have served Center Grove are: J.M. Harris; S.M. McCall; A.J. Setzer; J.R. Hagerman; W.B. Bryant; L.G. Curtis; Orville Icard; C.W. Colvard; E.R. Teague; C.R. McFelia; Ray Davis; Paul Morrow; Riley Huckaby; Dwight Watts, Sr; Charles Lethcoe; John Madison; Mickey Moree; and Dan Redding, Jr. At the time of printing Center Grove had an interim pastor, Dr. Earl Davis.

CENTRAL BAPTIST CHURCH

On January 15, 1938, a group of people assembled for the purpose of organizing a church in Whitnel. These people had emerged from Whitnel Baptist Church, and they had been meeting in the home of Rev. J.H. Crisp. After confirming themselves to be in full fellowship with their former church, they moved to establish Central Baptist Church. Three deacons—J.E. Taylor, W.C. Lutz, and W. H. Livingston—and the Rev. J.H. Crisp composed



the presbytery, who organized the church with 16 charter members. On the night of organization, 48 others joined, making a total of 64 members. Crisp was asked to serve as supply pastor, and later in 1942, he was called as full-time pastor. The first building was a wooden structure built by the 64 members on a lot purchased on January 17, 1938, and known as "The Tabernacle."

On January 1, 1948, a new sanctuary was occupied. Following its completion, a two-story educational building was built and was joined by a breezeway to the other structure. By 1969 a new sanctuary was again needed. Instead of constructing a new building, the present structure was remodeled and enlarged. The adjoining property owned by Barringer Oil Company was purchased in 1984, and their office building was remodeled and houses the church administrative offices. A Family Life Center was built on part of the property, and the first service in it was Homecoming 1985.

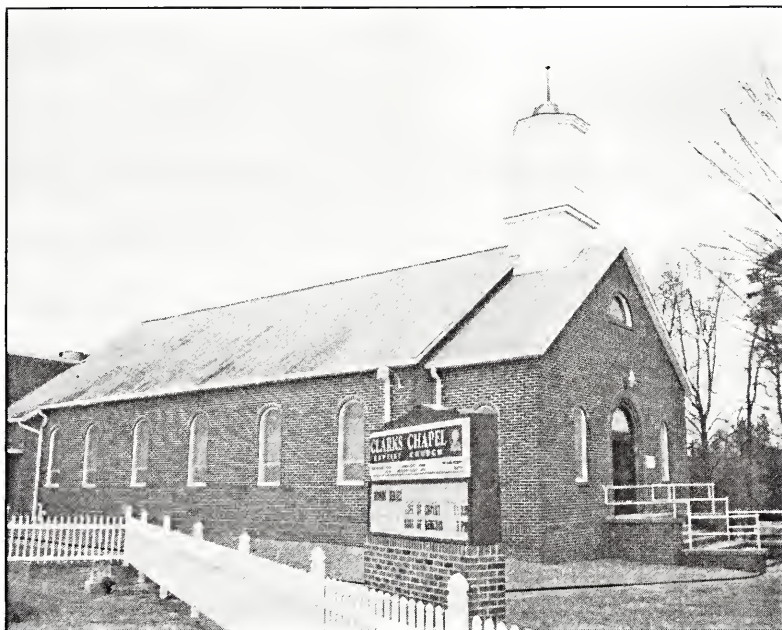
Central Baptist Church is fully organized with Sunday School, Church Training, WMU, and Brotherhood. The following pastors have served: Dexter Crouch; J.H. Crisp; Carl Roberts; J.J. Buckner; C.H. Kincaid; Roy Collins, Jr.; Todd Morris; Paul Wall; and John Jernigan.

CLARKS CHAPEL BAPTIST CHURCH

In the late summer of 1900, a need was seen for a church in the community of Needmore. While attending a revival held in a brush arbor near Cajah's Mountain, Cornelius Clark became interested in a revival meeting there. He asked ministers John Z. Griffin, William W. Conway, and D. L. Miller if they would preach in a brush arbor if he would build one.

A revival was held, after which the visiting preachers and several members of the Mountain Grove Baptist Church met and decided to organize a church at the brush arbor. A presbytery consisting of the previously named ministers, along with deacons A.P.Lutz, J.W. Smith, L.J.Smith, C.L. Smith, and G.W. Smith, met with those holding letters. The eleven members were constituted into a church on September 3, 1900: Cornelius Clark, Clingman Clark, Harry Clark, W.L. Gilbert, Nancy Clark, Mary Clark, Mary Ann Clark, Etta Clark, Margaret Courtney, Mary Craig, and Miry Brown.

The church was named Clarks Chapel, and D.L. Miller was called as pastor for one year. The church was received into the Caldwell Baptist Association in September 1900. A one-room building was occupied in 1903 and was used until 1934, when it was remodeled and six Sunday School rooms were added.



The church voted on May 6, 1947, to begin a new building. In November 1951 construction began on a site beside the old church on land donated by Haywood and Josie Clark. The first service in the new building was held on August 10, 1952. Luther E. Snipes served as pastor of the church during this building program. He became the first full-time pastor on June 14, 1958. A note-burning ceremony was held on September 3, 1961, exactly 61 years after the organization of the church.

Clarks Chapel has made improvements on buildings and grounds as well as programs to better serve the church and the community. In 1990 the church adopted a constitution and by-laws.

In September 1999 the church began a year-long celebration of its centennial. Church members participated in activities emphasizing the church's history. Harold Craig, a former member, brought the message and wrote a special hymn for the 100th anniversary. Visiting missionaries and previous pastors were invited to participate in the celebration.

In 1999 Pastor Jack Sprinkle presented a proposal for Clarks Chapel to participate with several other churches in starting Calico Baptist Mission. In December Clarks Chapel was asked to be the sponsoring church for Calico.

Three members from Clarks Chapel have gone into full-time Christian service. They are J. Harold Craig (Harold is a grandson of Mary Craig,

one of the Charter Members of the church), Ted A. Williams, and Dale Coffey. The pastors who have served the church are: D.L. Miller, W.N. Cook, J.P. Hagaman, M. L. Clark, J.B. Benfield, R.L. Prestwood, W.B. Bryant, W.N. Bryant, Grady Hamby, J.S. Silvers, J.W. Ramsey, L.E. Snipes, Arnold Bell, John Sigmon, McLendon H. Jamison, Jack Sprinkle, and Dr. David Roberts.

CLEARVIEW BAPTIST CHURCH

In 1952 an interested group of people began to have cottage prayer meetings throughout the Mt. Herman community. In the spring of 1954, some of these people began having meetings on the front porch of the home of Ray and Fannie Mae Garnes. They met there until the weather turned colder. Then the services moved to the basement of Thelmer and Dorothy Garnes. As numbers grew, the basement became too small. The group rented



a house from Alfred Hartley. Later, services were moved to William and Lois Quinn's basement, where the church was organized and dedicated in May 1955. During this time, several revivals were held, and families throughout the community offered their homes as meeting places.

Earl Duncan donated four acres of land for the present church. Leonard Sullivan and a crew of men built the church auditorium. Dudley Watson named the church "Clearview" because it had such a beautiful view of the South Mountains.

The church was placed under the watchcare of Hibriten Baptist Church and High View Baptist Church (which later became East Hudson) by the Caldwell Baptist Association. The first minutes were recorded in June 1955, and the first delegates were sent to the Association from Clearview in September 1955.

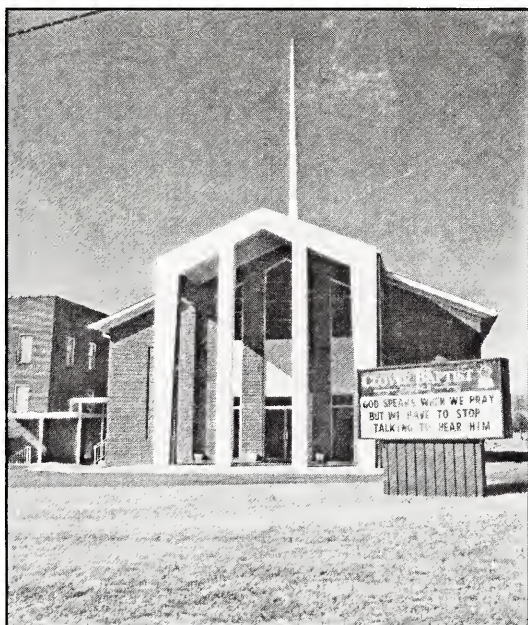
In September 1955 the first services were held in the present location, and Edward Peterson was called as pastor. At that time there were about 30 charter members. The church consisted of an auditorium in which curtains were used to separate the Sunday School classes. In 1957 the members worked together and built three Sunday School rooms.

Improvements to the buildings and grounds continued. Educational programs and missions outreach were instituted. In the fall of 1987, the Awana Program began at the church for the children. A fellowship hall and educational building was started in 2001.

Clearview has licensed several men into the Gospel ministry. They are William Quinn; Roger Duncan; Hubert Pritchard, Jr.; Jimmy Brown; and Paul Quinn. Pastors who have served are Ed Peterson, Hubert Pritchard, Jerry Woodie, and Dr. Thomas L. Lambert.

CLOVER BAPTIST CHURCH

In May 1941 Fred and Nora Cline and Grady and Mae Hamby held a church service in the Cline home. During the summer of 1941, wooden benches and make-shift lights were placed in a field across the railroad tracks



from the Cline home for revival services. For several weeks the services were conducted by Hamby.

Some months later a wooden slab building was constructed in a field of clover near the Hallie Bush home on Dry Ponds Road. The initial building was lovingly called the "Faith Tabernacle." The congregation first occupied the building in February 1942.

The Clines, the Hambys, and a small group of people who were leading cottage prayer meetings throughout the community and conducting Sunday School Services in the Faith Tabernacle met on July 5, 1942, to organize a church. Nine ordained men composed the presbytery. The church that was organized that day was to be known as Clover Missionary Baptist Church of Granite Falls. Grady H. Hamby was selected by the congregation to serve as minister. He worked in the mill and served the first year at Clover without receiving a salary.

Charter members of Clover were: (by letter) Mrs. Will Bentley, Mr. and Mrs. C.M. Hamby, Rev. and Mrs. Grady Hamby, Ida Bentley, Irene Icenhour, T.H. Icenhour; (by Baptism) Margie Propst (Triplett), Wayburn Bentley (Propst), Mary E. Smith (Reid), Jessie Fae Smith (Goodman), Hilda Kirby (Benfield), Juanita Tolbert, Clara Bumgarner, Texie Gilliland, and Mrs. Aner Reed.

On October 4, 1942, the church voted to purchase land for a building. The site selected was on what is now North Main Street-Parallel and is presently the worship place for Emmanuel Baptist Church. A cinder block building was erected, and a year later the church trustees were appointed to be in charge of adding 20 Sunday School rooms. Later, this building was veneered with brick. The first Baptismal service was held on October 11, 1942.

In 1946 Clover became a member of the Association. More land was purchased for construction in 1952. The present building is located on this property. In 1954 a groundbreaking was held for an educational building that was completed in May, 1955.

A parsonage was completed in 1958. In 1968, under the leadership of Edgar Cole, the church paid off all indebtedness on the parsonage and the educational building.

In July 1992 the church celebrated its Jubilee (50 years). Several charter members were present, along with T.A. Sheppard, Clover's second pastor. Dinner on the grounds and other activities of an old fashioned day were enjoyed.

On Sunday, July 9, 2000, the church received \$85,000 dollars from Larry, Alan, and Rick Carpenter to pay off the church debt. The gift was given in honor of their parents, Richard and Ruth Carpenter, and in honor of the faithful leaders past and present of Clover Church.

Licensed into the ministry have been H.H. McManus, Michael Kirby, Thad Hamilton, William David Cole, and Kimo Mullinax. William Rotan was ordained into the ministry. Pastors who have served Clover are: Grady H. Hamby, T.A. Sheppard, Robert Marchbanks, Ben Lee Ray, Z.W. Rotan, Edgar L. Cole, D.C. Butts, W.H. "Bill" McNeill, Jim Kilby, and Keith Childers.

COLLEGE AVENUE BAPTIST CHURCH

College Avenue Baptist Church was born out of a branch Sunday School started by the First Baptist Church of Lenoir in 1907, meeting in the home of Mrs. M.H. Mingus on Spainhour Street. As larger quarters became necessary to house the growing Sunday School, a dwelling house was rented and different pastors were invited to preach once a month. The mission Sunday School was known as Mingus' Chapel and met in the rented dwelling for several years. As the people responded to the preaching of the Gospel, a desire to organize themselves into a regular Baptist church became very evident.

On July 17, 1910, Mingus Chapel was orga-



nized into a Baptist church with I.W. Thomas as pastor. There were sixteen charter members: D.P. Griffin, S.C. Duncan, J.J. Harless, Cora Bell Clark, Rose Griffin, Minnie Griffin, Mary Lou Griffin, M.C. Griffin, Russell Triplett, B.O. Prince, Mr. and Mrs. M.H. Mingus, Mrs. S.E. Perry, Louise Kincaid, and E.G. Mingus. Soon after the organization, Mr. and Mrs. D.P. Griffin gave a lot on Realty Street upon which a one-room house of worship was built. For seven years Thomas led the congregation, which was called Second Baptist Church.

In November 1923 H.S. Benfield was called as pastor. In January 1924 the building on Realty Street was sold, and the Reform church building located on the corner of Reform Street and College Avenue was purchased. The name of the church was changed to South Lenoir Baptist Church. In 1935 the construction of a three-story educational facility was completed. During a period of unusual growth between 1944 and 1947, a lot across the street from the existing buildings was purchased, and a new house of worship was erected. The name was changed to College Avenue Baptist Church. The first service in the new sanctuary was held in May 1948.

During 1960 the church established a mission that was later organized into Meadowbrook Baptist Church. (See Meadowbrook history.) In the fall of 1967, the present three-story educational building and the nursery annex were completed. All existing buildings were renovated at the same time. In 1979 the church embarked on an extensive renovation of the sanctuary. In 1985 College Avenue celebrated its 75th anniversary.

In 1998 the third floor of the educational building was renovated into a "Celebration Station" for children and the children's classrooms were updated. On the second floor former classroom space was made into a large nursery suite. In addition, the former nursery building was renovated into a youth building.

In 2001 the church began to address its transportation needs. One new fifteen-passenger bus has been purchased.

The following pastors have served the church: I.W. Thomas; S.A. Rhyne; I.C. Miller; R.L. Prestwood; W.H. Wall; H.S. Benfield; W. F. Woodall; T.L. Cashwell, Jr.; James L. Pharr; B.C. Tschudy; Thad R. Dowdle; Curtis H. Tutterow; C. David Boan; and Dr. Ronald M. Hinson, Jr.



CONCORD BAPTIST CHURCH

Concord Baptist Church was organized on September 17, 1908, with thirty-five charter members. Concord met for eighteen years in a rented wooden building at the end of Woodlane Street. In 1926 a building was constructed on the present site and served the people until 1949. It was during this year that the auditorium was renovated and a new educational building was added. Construction on a pastorium was completed in December 1953. In October 1973 construction of a new auditorium and Sunday School rooms began and was completed in February 1975.

As the church grew, updated renovations of Sunday School classes to make use of all space available began in 1991. Most of the educational departments were updated and remodeled, and the choir loft was enlarged to seat sixty-five people. The pastorium was used for Sunday School space as the Youth House.

In May 1994 the church voted to sponsor a mission in Perieti, Romania, under the leadership of a young Romanian pastor named Alex Peter. In March 1995 six men from the church went to Romania to witness with the mission pastor. Concord members contributed funds to help build a church

at Tia Mare in Romania. In 1997 Childers and Wally Mitchum returned to Romania for the dedication of the new church.

In 1994 Concord voted to open the doors of the Youth House to begin a Hispanic Mission which eventually became New Beginnings. During the fall of 2000, the church entered into a three-year partnership with the Baptist State Convention of New Hampshire to help with proclaiming the love of Jesus. Financial aid is sent to Crossroads Baptist Church in Littleton, New Hampshire. The church sent a mission team to Crossroads in August 2003.

The thirty-five charter members were N.F. Wilson, Jacob Wilson, W.R. Beach, S.C. Bryant, Larkin Travis, John Flemings, Will Dula, John Richards, Hilkie Phillips, John Clay, Sara Wilson, Lou Wilson, Mary Wilson, Cordia Mast, Della Emma Bryant, Safronia Beach, Ollie Yount, Carrie Wilson, Beartie Bryant, Essie Travis, Mary Dula, Julia Richards, Betsey Fleming, Mattie Phillips, Carrie Clay, Mary Clay, Cora Clay, Mary Triplette, Fannie Bolick, Julia Wilson, Clive Mast, Della Wallace, Johnsie Bryant, Martha Fox and Lizzie Bryant. The last charter member, Mrs. Will Dual, died on December 18, 1976.

The church has been served by the following pastors: G. C. Ivey; C. M. Ervin; K. Fox; J. M. Shaver; T. E. Payne; W. E. Bost; Waldo Early; S. A. Stroup; Fred C. Roberts; Ernest W. Moore; John W. Wallace; G. Melvyn Curlee; Roy E. Collins, Jr.; Larry Estes; Paul E. Childers; Vincent D. Hefner; and Thomas McDonald, Jr.

CONWAY'S CHAPEL BAPTIST CHURCH

Conway's Chapel was founded in 1877 but was known as Tucker's Grove Baptist Church at that time. The church is in Johns River Township and located on Playmore Beach Road.

Land for the first church was given by W. M. Puette. In 1909 a need for either a larger church or a better one became evident. Additional land beside the church was purchased for rebuilding.

The name of the pastor of the church at the time was Conway, so it was decided that when the new church was completed it would be renamed Conway's Chapel Missionary Baptist Church. It is not the oldest church in the Association as a member, but it is by far the oldest building still in its original form. Many improvements were made to preserve the church building, but the members did not want it bricked. In 1984 a Fellowship Hall was completed.

Over the years many ministers have served this church: Rev. Conway, J.W. Fox, Jack Harris, Rev. McCall, Sam Silvers, Jay Younce, Ray Davis, Cecil McFela, Cliff Cooper, Rev. Reece, Will Bolick, Henry Colvard, Calvin Helton, Wayne Blanton, Perry Smith, Ambrose Bryant, Ernest Curtis, Richard Crisp, Bill Williams, and Steven Curtis.

Several of the improvements to the church and grounds have been attributed to these pastors. During Calvin Helton's pastorate Sunday School rooms were constructed, Ambrose Bryant established a building fund, Ernest Curtis oversaw the paving of the road and the building of the fellowship hall, and Bill Williams oversaw the installation of a new heating system and the paving of a road around the cemetery.



CREST VIEW BAPTIST CHURCH

On July 22, 1934, after a series of meetings had been held, a baptismal service for twenty-two people took place in the creek on Indian Grave Road. On August 5, 1934, George W. Sebastian, an ordained Baptist minister, along with deacons Harrison Watson and George Kincaid acting as presbytery, asked J.R. Swanson, a layman, to act as clerk for a group of people meeting at the Hartley Hill School. They proceeded to organize a Baptist church to be known as Hartley Hill Baptist Church. Those who were baptized on July 22, 1934, became charter members along with others who joined by letter. George Sebastian, who joined by letter from Purlear Church in Wilkes County, was called as pastor.



The church met in the school building. A pot-bellied stove heated the building, curtains were used to divide the one room into four classrooms, and kerosene lamps provided light. On May 31, 1936, the church voted to purchase a lot suitable for a church building. A frame building providing six Sunday School rooms was occupied in September 1936. At this time the name was changed to Long Ford Baptist Church. In July 1939 the church building was raised and six more classrooms were constructed underneath.

Later, additional rooms were added to the rear of the building. In September 1947 services were changed from twice a month to weekly services.

In 1952 the church voted to purchase a lot on Highway 321 for a future church building. Construction began in 1957, and the first service in the new building was held on June 22, 1958. The name of the church was changed at that time to Crest View Baptist Church.

Bernard Tuttle became pastor in 1960 and served for eighteen years before retiring in 1978. Later that year Walter Ponder became pastor. During that time Hampton Drum was also called as the church's first Youth Minister. In the 1980s a new fellowship hall and additional Sunday School space were added in a new building. On July 20, 1986, Keith Shorter and his wife, Lisa, began their ministry. In February of that same year, phase one of a three-phase building program was completed with phase two being completed in 1994. This phase added new classrooms and enlarged the fellowship hall.

A part-time secretary was employed in 1987. In 1988 Rick Bene was called as a full-time Minister of Youth/Education. In 1989 the church voted

to have two morning services. An 8:30 a.m. worship service was started in September 1990.

In January 1997 Michael Isaacs was called as pastor, and in October of the same year, Rick Shew was also called as Minister of Youth. At this time Phase three of the building program was changed when the church purchased the Campbell house in 1995. In 1998 the house was converted to office space and a youth house facility called the Church Annex. The church has begun a campaign to raise funds for an auditorium.

The following were charter members: Cordie Arnett, Fields Blankenship, Len Borders, Lillie Borders, Nannie Borders, Ruth Byers, Bessie Calloway, General Calloway, Robert Calloway, Ada Church, Mrs. Coy Church, Edith Church, Maggie Church, Mrs. W.N. Crump, W.N. Crump, F.E. Dillard, Toy Dillard, Mrs. G.W. Keyes, George Keyes, Wilma Keyes, George Kincaid, Hugh Kincaid, Ruth Kincaid, Wade Kincaid, Grady Matheson, Jamie Matheson, John Matheson, Mahalia Matheson, Ruth Matheson, Willie Matheson, Amanda Pendergrass, Earl Pendergrass, Earlene Pendergrass, Eliza Sparks, Louise Sparks, A.C. Teague, Ada Triplett, Pansy Triplett, Mrs. A.A. Watson, A.A. Watson, Mrs. A.F. Watson, A.F. Anna Lou Watson, Bertha Watson, H.L. Watson, Martha Watson, and Lawrence Wheeler.

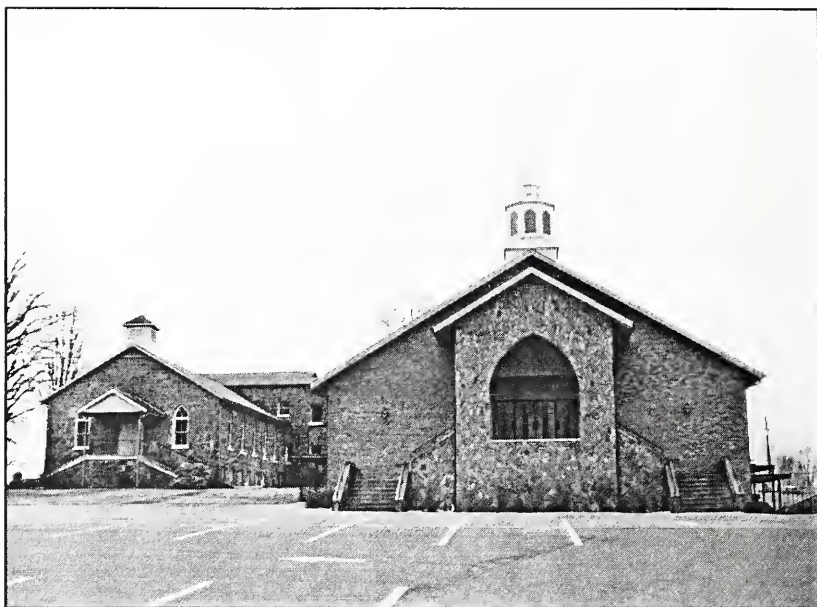
The following joined on August 5, 1934: Fred Calloway, James Calloway, Sterlin Campbell, Hugh Hall, Wade Watson, Commadore Watson, Owen Adams, Bernard Tuttle, Edna Tuttle, Annie Watson, Cline Watson, and Hazel Watson.

The following pastors have served Crest View Baptist Church: G. W. Sebastian, A.W. Eller, W.W. Lyon, Luther E. Snipes, S.M. Stroupe, Homer Messer, Lawrence Miller, A.J. Swinson, Bernhard Tuttle, Walter C. Ponder, Keith Shorter, and Mike Isaacs.

DRY PONDS BAPTIST CHURCH

Dry Ponds had its beginnings in 1891 in a brush arbor revival conducted by W.R. Evans in front of the Dry Ponds School. A Sunday School was active for a few years until the superintendent moved away. In 1910 another Sunday School was organized by Maude Haas, who served as superintendent for eight years until she married and moved to Iredell County.

Dry Ponds School building was used for Sunday School and worship services. In 1930, when the school merged with Sawmills School, the church purchased the Dry Ponds School building and continued to use it as a church.



In 1937 the congregation decided to build a rock building. The people helped by collecting the native rocks, hauling sand, and cutting timber. The only labor that was paid for was a carpenter for one day and the rock masons. The first service was held in the building on March 12, 1939, and led by Reid Wall, the Methodist minister from Granite Falls.

The need for additional space was met with the completion of the educational building in 1958-1959. A new brick sanctuary seating 450 was occupied in November 1988. A new fellowship hall and kitchen were also added. The old rock structure was left intact and is used for Sunday School classrooms and a library media center.

The early church was a combination of Methodists, Baptists, Adventists, and Lutherans. It was called Dry Ponds Union Church and was served by more than one pastor. A Methodist minister and an Advent Christian minister would each preach one Sunday a month, and a Baptist minister would preach the other Sundays.

The first full-time pastor was Audley Frazier. He was assisted by McRae Crawford. The following have served as either interim or full-time pastors: Fred Hicks, Dr. Paul Hopkins, Grant Miller, Donald Denton, and Willard Jenkins. Dr. Rick Crouse began his pastorate in December 1990.

The constitution and by-laws of Dry Ponds Baptist Church were adopted in 1989. At that time application was made for membership in the Associa-

tion. After spending a year under the watchcare of the Association, Dry Ponds was accepted as a full member on October 25, 1990.

In 1995 Ashley Crouse was ordained into the Gospel ministry by the church. In August 2000 Myron Davis became an ordained minister and was called to serve as associate pastor. Davis left in 2005 to become pastor of Union church.

DUDLEY SHOALS BAPTIST CHURCH

Dudley Shoals Baptist Church was organized in 1861 with eleven members from Union, Concord, and Liberty Grove churches. The charter members were: John Gryder, Daniel Presnal, Daniel W. Presnal, Adolphus A. Gryder, Agnes Gryder, Elizabeth Presnal, Mary Presnal, Tera Presnel, Catherine Shearer, Mary Gryder, and Sarah Gryder. Robert L. Steele was called as the first pastor. It was decided that public worship would be held on the second Saturday and Sunday of each month.

Delegates were sent to the United Baptist Association in 1861. In November 1871 United, Alexander, and Lewis Fork associations consolidated. Delegates from Dudley Shoals attended the Brushy Mountain Association from 1877 to 1886. In 1886 the church applied to the Brushy Mountain Association for a letter of dismissal so that they could unite with the Caldwell Association.

The first building was a one-room log cabin fourteen feet by sixteen feet located near the old Dudley Shoals School (now Gateway School). The second



building, of frame construction, was built on this property and used until about 1901 when it was sold to the Caldwell County School Board.

The first church building on the current site was built in 1901. Sixteen Sunday School classrooms were added in the 1930s. In December 1948 this building was destroyed by fire. The congregation immediately began making plans for a new building. One year later, under the leadership of A.E. Watts, the congregation began worshipping in the current auditorium.

The parsonage was built in 1952. Louis Price was the first to occupy the parsonage and the first full-time pastor. In 1959, under the leadership of Hal Hovis, construction began on a three-story educational building. In the late 1960s, under the leadership of Donald Ferrell, new nurseries, a new porch, and a steeple were added.

In the 1970s there were several additions and improvements. Under the leadership of Don Ingle (who had been called in 1972), the church began expansion of the sanctuary and added Sunday School classrooms which were dedicated in 1984. In 1988 the church called its first Associate Pastor, Daniel W. Redding. Dusty Bradshaw served as associate pastor from 1990 to 1992. In 1992 the church called Dr. Robert K. Weathers as Director of Ministries. Ronald K. Winkler served as Director of Ministries from December 1996 until he was called as pastor in October 2004.

In 1990 additional classrooms and offices were built. Many improvements have been completed in the years since 1990.

In 1995 Michael Harkness was ordained into the Gospel ministry. In 1998 the church began a Children's Chapel Ministry at Five Point Mobile Home Park and in 2002 began a Children's Chapel Ministry at Grace Village Subdivision in the Grace Chapel Community.

In October 1999 the church purchased 30 acres of land for continued growth of the church. In April 2000 the church began two morning worship services.

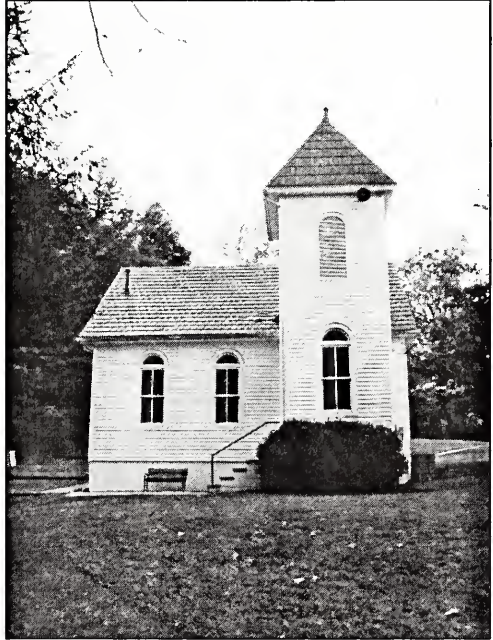
From the beginning of the church until today, the church has been very mission minded. Members have contributed financially to many worthy causes. They have also volunteered in local, national, and international mission work. In June 2004 Dudley Shoals church and pastor, Don Ingle, were presented the M.E. Dodd Cooperative Program Award during the Southern Baptist Convention.

Pastors of Dudley Shoals have included: Robert L. Steele, Isaac Oxford, James Reid, George D. Sherrill, J.T. Shell, Smith Ferguson, Christie Poole, J.P. Gaultney, W.J. Bumgarner, W.A. Poole, H.D. Lequex, W.A. Poole, J.M. Shaver, J.A. Downs, W.R. Beach, W.J. Bumgarner, E.V.

Bumgarner, B.F. Austin, J.W. Watts, T.E. Payne, C.A. Abernathy, J.G. Benfield, Paul Hester, A.E. Watts, J.C. Brooks, J.L. Price, Hal Hovis, Fred Johnson, Donald Ferrell, Donald W. Ingle, and Ronald K. Winkler.

EDGEMONT BAPTIST CHURCH

In 1915 the Association recommended that the state board aid in the work at Edgemont. The November 10, 1915, issue of *Biblical Recorder* stated that a church had been organized at Edgemont, at the terminus of Carolina and Northwestern Railway. The item states, "They have a beautiful, clean church house, the result of the persistent energies and prayers of several devout souls, who were led on by some godly women. Almost everybody in the little cove town came to church every night that we were not interrupted by bad weather. The little church will grow when the town grows." The



article was signed by B.W.N Simms. In 1916 Edgemont church presented a letter with articles of faith which was given into the hands of a committee consisting of E.D. Crisp and J.G. Benfield. The committee reported favorably concerning Edgemont church, and upon motion, it was received as a member of the body and the delegates seated.

The Executive Committee reported: "G.W. Rollings, whose field is composed of Green Valley, Globe, Wilson's Creek, and Edgemont, is laying the foundation for great things." Rollings was listed as pastor in 1916. Other early pastors were J.B. Pruitt, J.M. Shaver, and E.D. Crisp.

In 1936 the following recommendation came from the Committee on Petitionary Letters: "Edgemont Baptist Church, formerly a member in good standing of this association, was dropped some years ago. This church reports that it has been revived and wishes to be reinstated as an active mem-

ber of the Caldwell Association. We recommend the acceptance of this church."

The known pastors since 1936 include: Leonard Beane, Taft Laws, O.C. Dellinger, T.W. Van Horn, Robert Laws, Horace Pitts, E.G. Cline, Bennie McDonald, Finley McCoury, Paul Helton, Ralan Day, T.W. Van Horn, Horace E. Bivens, Richard Cline, and Phillip Coffey.

On June 11, 2000 the fellowship hall was dedicated. In 2001 a tape ministry was started.

FELLOWSHIP BAPTIST CHURCH



Fellowship was organized in 1981. Twelve years after its organization Fellowship Baptist Church began to plan for expansion. The expansion project begun in 1993 (enlargement of the fellowship hall and new educational space) was completed in 1996 under the leadership of founding pastor, James Hamby.

Along with the physical expansion, the church saw a need to increase its ministerial staff. In January 1998 Robert Faile was called as the first Minister of Music and Education. In 2001 Ashley Crouse became the church's first Associate Pastor/Minister to Youth and Children.

Fellowship has experienced numerous spiritual highlights from Annual VBS's, participation in Joye-fest, monthly cottage prayer meetings, and Christmas Eve vespers.

Fellowship offers many opportunities to nurture its members both individually and collectively. Members participate in projects sponsored by Brotherhood, Women on Mission, Sisters Serving Our Savior and children's mis-

sion organizations. Some of the ministries have included Habitat for Humanity, Prison Ministry, Bike-a-thon, mission trips to Alaska and Princeville, collecting items for mission use, and sponsoring a blood drive annually.

James Hamby retired on August 1, 2003, after serving for 22 years. Dr. Charles Joseph Tomlin was called and began serving August 1, 2004.

FLEMINGS CHAPEL BAPTIST CHURCH



In September 1867 a number of local people came together to establish a church in the "Burnt School-house" area. Among those who participated were R.H. Moody, H. West, and G.D. Sherrill, who petitioned Lower Creek Baptist Church for assistance in the endeavor. In April 1869 the Lower Creek Mission at Flemings Chapel, originally consisting of 14 members,

voted to organize as a regular Baptist church. The dream became reality in May 1869 as Flemings Chapel Baptist Church was organized. The church began conducting services on a monthly basis.

The church obtained its name from a donation of land by Robert and Martha Fleming and began meeting in a log structure. The log building was replaced by a one-room frame building in 1897. Two wings were added in 1928 to serve as Sunday School rooms, and as the membership grew, the need for more space was apparent. In 1953 the basement was excavated and the clapboard-sided building was remodeled and veneered with brick.

Work began the following year on a parsonage. A two-story education building was constructed in 1960. Additional remodeling of the sanctuary was completed in 1972. The church acquired six and a half acres and completed a fellowship hall and recreation area in 1974.

Tragedy struck in 1986 when the sanctuary burned to the ground. The educational building was saved, and a larger sanctuary with additional Sunday School facilities was built. On November 22, 1987, the first worship service was held in the new sanctuary.

A more recent expansion was the October 2001 acquisition of several acres adjacent to the church property. The home on the property was converted into administrative offices and the next year, the education building was remodeled.

Pastors of the church have included: G.D. Sherrill, R.H. Moody, B.H. Martin, Bob Fleming, Solomon Gwaltney, W.L. Hull, J.M. Harris, H.M. Croom, M.L. Clark, J.F. Crisp, S.B. McCall, Ansel Pardue, Boyd Cannon, Bob Prestwood, Tommy Shoemake, W.R. Moss, Jay Younce, Sam Silvers, W.L. Sorrells, James R. Lail, Stanley Townsend, David C. Payne, Richard Brown, and Hugh Whitfield.

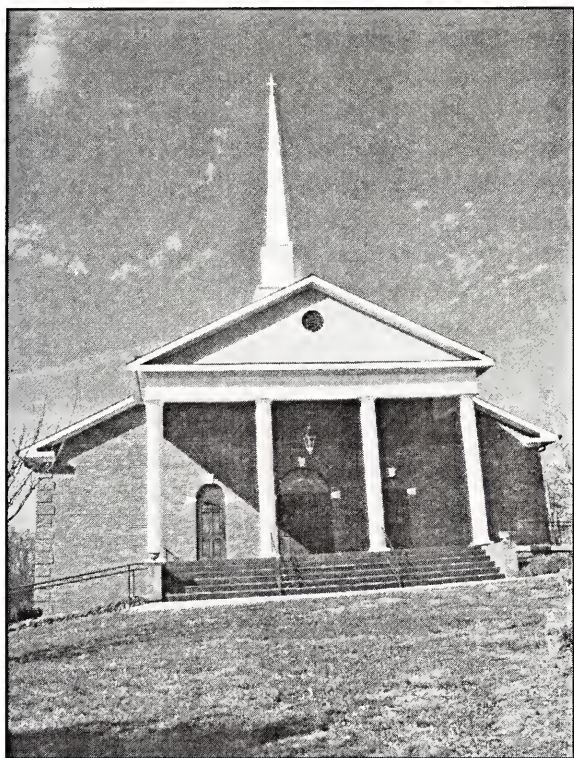
Several men have been ordained into the Gospel ministry, and several members have been sent to the mission field. Flemings Chapel welcomed Lester and Judy Honson, retired missionaries from Northern Ireland, in 2003 as local missionaries.

Flemings Chapel has focused on missions and the church has participated in several mission trips. Programs for children have included Royal Ambassadors, Girls in Action, Acteens, and AWANA. A mission project CARE (Children are Ready for Education) began in 2001 to provide haircuts, school supplies, and health care exams to school-aged children. In 2003 CARE served 339 children from 153 families.

FRIENDSHIP BAPTIST CHURCH

A group of people met in a home to discuss starting a new place to worship. They rented the old Comer Drapery building from J.B. Cloer and Wade Church, and the church was organized on August 1, 1982. The church began with 66 people, but the charter membership list was left open until February 1983 when there were 175 members.

The original charter members were: Chuck Austin, Leonard Bolick, Cheryl Bradshaw, Greg Cornett, Pete Fields, Emilie Fox, Keith Gragg, Roy



Hall, Boyd Herman, Teresa Hollar, Jo Anne Nelson, Bill Nelson, Richard Reece, Robin Reece, Tammy Roper, Mickey Summerlin, Levi Vannoy, Gary Austin, Ruby Bolick, Tim Bradshaw, Wade Church, Thomas Fields, Tamara Fox, Michelle Gragg, Gloria Hall, Hester Herman, Tonya Hollar, Jewell Nelson, Dennis Nelson, Reggie Reece, Jerry Roper, Jake Roper, Kevin Summerlin, Merita Vannoy, Jackie Austin, Robert Bolick, Wendy Carter, Keith Day, James Fox, Luther Gragg., Brian Hall, Davie Hall, Larry Hollar, Ted Kirby, Kristy Nelson, Darrell Nelson, Elsie Reece, Brenda Roper, Archie Shoun, Ann Townsend, Michelle Bolick, Linda Bolick, Glenda Carter, Dennis Farr, Lois Fox, Maggie Gragg, Stacey Hall, Shannon Hall, JoAnn Hollar, Mary Kirby, Debbie Nelson, Edwin Price, Lucas Reece, Kelly Roper, Linda Summerlin, and Benny Townsend.

Land was purchased in August 1982 on the Horseshoe Bend Road for a building with a sanctuary, 14 classrooms, a kitchen, a fellowship hall, and offices. The note burning for this building was held on March 26, 1989. Later, an Educational Building was built with several new classrooms, a choir room, a new fellowship hall, and office space.

The first pastor was Ed Price, who served from 1982-1985. Later pastors were Frank Denning from 1986-1992 and Mark Blair from 1993-1999. Dr. Wayne Caviness was called in 2000.

GLOBE BAPTIST CHURCH

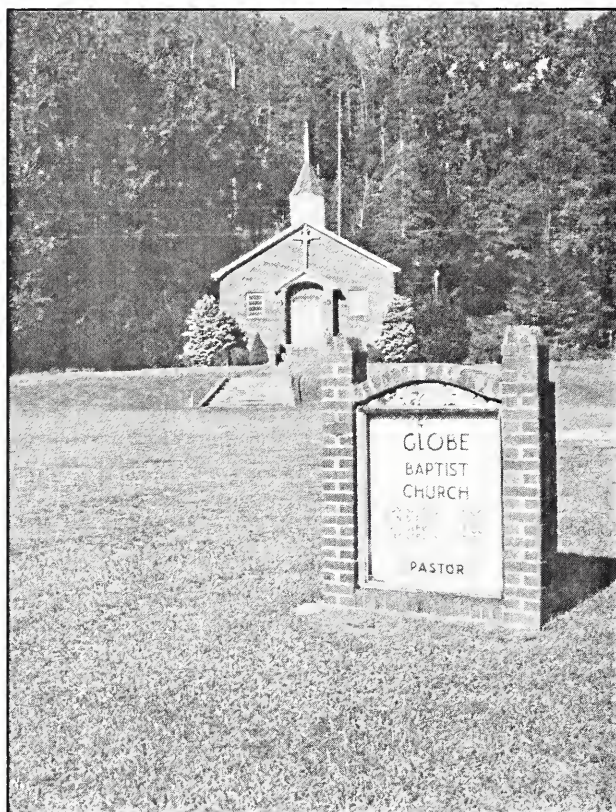
Globe Baptist Church is the only church of any faith in the area that is now Caldwell County organized before 1800 that can pinpoint its exact formation date. The minutes of Yadkin Church dated the second Saturday in November 1796 show that the church's members living in the Globe had petitioned to become an independent congregation. In January 1797 Yadkin Church agreed to their request and in February 1797 the church at the Globe was organized. The organizing presbytery consisted of James Chambers and James McCaleb.

Among the constituting members were: Jesse Moore, Sr.; Daniel Moore; Jesse Moore, Jr.; Deep Waters; Allen Moore; and Mary Coffey. James McCaleb was called as the first pastor.

A church history was written in 1983 by Marilyn and Ruth Gragg for inclusion in *The Heritage of Caldwell County*. The following is adapted from that history: "The present Globe Baptist Church is located in northern Cald-

well County in a beautiful valley at the intersection of Anthony Creek and Globe Roads.

"Most of the early settlers in the Globe attended Yadkin Baptist Church, a day's journey, until they were granted a release in 1797 to organize their own church in Globe. They met in various homes until the first structure was built. With the help of many, Job Moore organized the Globe Missionary Baptist Church, which is our present church. There was a delay in the or-



ganization of the church because of a disagreement as to the best way to spread the Gospel. One group (Primitive Baptist) did not believe in sending out missionaries, while the other (Missionary Baptist) believed it was the Biblical thing to do.

"The first church was located about one mile south of the present church on the banks of the Johns River. Mr. Luther Moore gave the land and much of the labor in the building of the old church. When the old structure became unsafe to worship in, God blessed by providing all materials and labor necessary for the building of the present brick church. The land came through Mr. Bobby Cook, the bricks were donated in the will of Mr. Blan Dougherty and a large sum of money was given by the Moores. Other church members helped with the labor and materials to build and furnish the present building. Everyone worked together and under the direction of Clarence Coffey the church was organized in 1960. Dr. Claude Moore and heirs donated two acres, know as the Moore Cemetery , to be used by the church as its cemetery. Mr. and Mrs. Ralph Estes gave a large sum of money to pay for the upkeep of the cemetery.

"For many of the pastors this was the beginning of their pastoral work. Some of the outstanding pastors were Revs. Job Moore, J.J. L. Sherwood, Bob Shore, Leonard Beane, and J.H. Crisp.

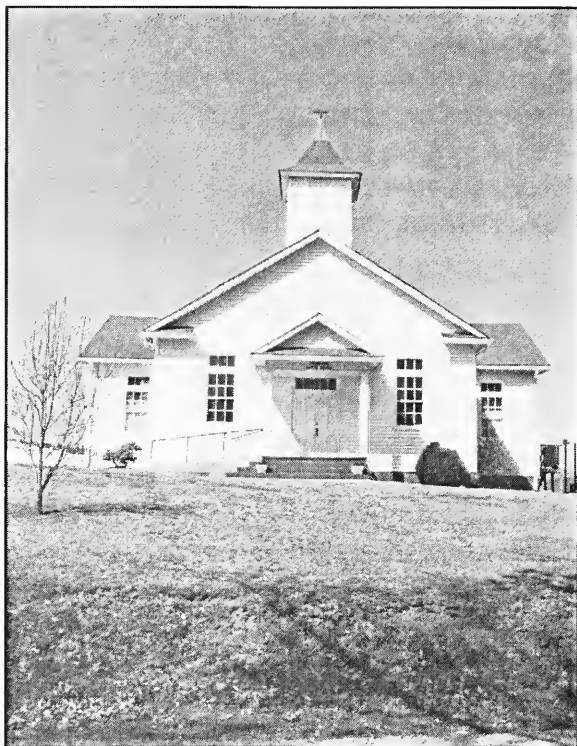
"The church was built upon a strong belief in missionary work. Therefore the church adopted T.L. Blalock as their missionary to China in 1893 and was faithful to support him for many years. He was granted a letter of dismission in 1944.

"Having a strong desire to work with other churches in spreading the Gospel, our church helped in the organization of the Caldwell Baptist Association in 1885. The 1889 meeting was held in our church. Since the organization of the Association, our church has been supportive and faithful to send representatives to the meetings."

At the time of printing, Roger Cox was serving as supply pastor at the Globe church.

GRANDIN BAPTIST CHURCH

Grandin Baptist Church was organized on Sunday, January 18, 1914, in Mount Bethel School, where services had been held from time to time under the leadership of I.W. Thomas, Joe G. Benfield, Ida Greer, Cora Greer, and Clara Greer. The organizing presbytery was composed of R.W.



Bradshaw, assistant corresponding secretary of the Baptist State Convention of North Carolina, and Joe G. Benfield. Joe Benfield was chosen as first pastor of the church.

Charter members included: Mr. and Mrs. H.N. Suddreth, Rebecca Coffey, Clara Coffey, Mr. and Mrs. T.M. Barlow, Charlie Barlow, Spurgeon Barlow, Jasper Barlow, Joseph Barlow, Martha Barlow, Minnie Barlow, Luna Barlow, Effie Barlow, Ida Greer, Cora Greer, Clara Greer, Mr. and Mrs. T.A. Andrews, Lou Andrews,

Carl Andrews, Mrs. R.D. Horton, S. Rosa Horton, Mrs. John L. Jones, Elma Horton, Samuel Livingston, Mrs. Samuel Livingston, Mr. and Mrs. P.A. Eller, and Mrs. M.C. Oxford.

The Sunday School was organized in April 1914 and the church was admitted into the Association in September of that year. In 1925 the present church site was given by Grandin Lumber Company, and under the leadership of H.S. Benfield the present building was erected. In 1993 an interior facelift to the building added red padded pews and red carpet to the sanctuary.

In 1938 Grandin Church organized a mission Sunday School in Little Kings Creek community that one year later became New Hope Baptist Church. The Woman's Missionary Society was organized in 1937 and the Training Union was organized in 1947.

Pastors of Grandin Baptist Church include: Joe G. Benfield; L.W. Teague; H.S. Benfield; W.R. Beach; A. W. Watts; W.O. Johnson; Grant R. Miller, Jr.; Willard L. Jenkins; Bernard R. Tuttle; John W. Wells; Hughey

H. McManus; David Osbourne; Gary James; G. Morris Tuttle; R.B. Burnett; W. B. Vaughn; A.J. Singley; and Edwin Price. R.J. Lovins was called to Grandin in 1998.

GRANDVIEW PARK BAPTIST CHURCH



Several members of the Grandview Park community met in the home of Mr. and Mrs. W.H. Byerly for the purpose of Sunday School and prayer meeting for a period of time. The group included more Baptists than people of other denominations, so they organized as a Baptist church on May 9, 1930. Charter members of Grandview Park included Mr. and Mrs. W.H. Byerly, Mrs. H.D. McLean, Mr. and Mrs. Joe Gibson, Ruth Owens, Metter Gibson,

Mr. and Mrs. G.R. McLean, Grace Watson, and Mrs. Robert Prestwood.

Several members of Grandview Park have been ordained as ministers. They are Sam Snyder, J.B. Crouse, and Melvin Lutz.

The first wooden church structure was built about 1936. The new brick structure was built on the east side of the old church in 1991. The parsonage was constructed in 1967. New Sunday School classrooms were built in 1999 behind the sanctuary, which was renovated in 2002-2003. The first full time pastor was Dean Harrold in 1959.

Pastors who have served Grandview Park are: E.J. Colwell, Levi Green, S.A. McCall, J.S. Silver, C.M. Curtis, J.S. Silver, Tom Shew, Paul Wilson, Jay Younce, D.L. Bumgarner, W.H. Caldwell, Dean Harrold, W.T. Sorrells, McCoy Robinson, Dale Thornburg, Jimmy Prevette, Gyles Widener, Ronnie Rogers, Gary Lawrence, Gerald Hart, and Raymond Spann.

GRANITE FALLS FIRST BAPTIST CHURCH

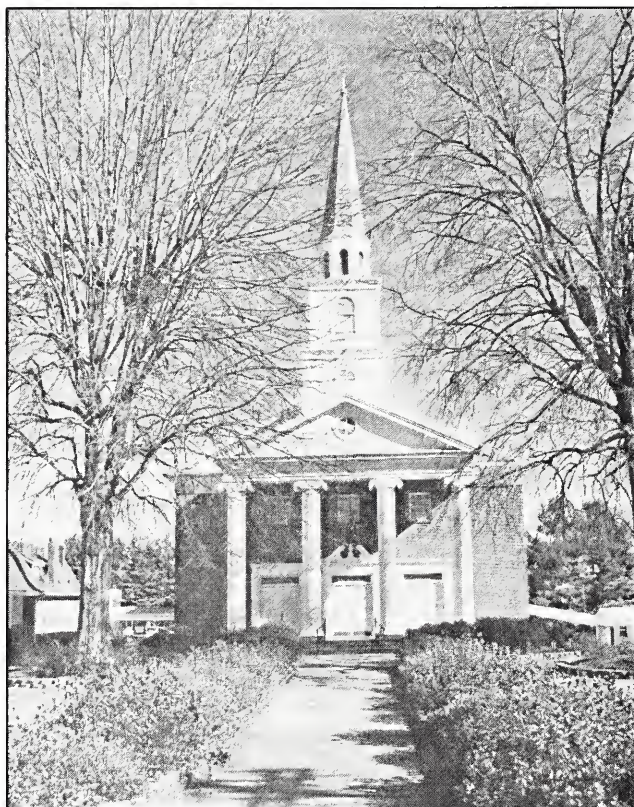
First Baptist Church of Granite Falls was organized on the third Sunday of June 1890. Fifteen members met in a single-room frame structure which was owned by George Lefevers and which was located directly across from the current site of Granite Falls Middle School. The charter members were: Julia Austin, J.D. Berry, Lydda Berry, M.E. Berry, A.H. Coffey, Sara Elmore, W.L. Elmore, C.T. Emery, George W. Houck, Blanche Houck, J. Henry Martin, Francis Martin, Henry C. Mackie, Mary Elizabeth Mackie, and C. M. Murchison.

The Sunday School was organized in 1895 with 48 enrolled. By 1920 the enrollment had grown to 90 with 11 officers and teachers.

A new brick church, located across the street from the present structure, was completed in 1908. J.J.L. Sherwood was the first to pastor in this building. Later, a Sunday School addition was built during the pastorate of the S.W. Bennett. A parsonage on South Main Street was built in 1925

under the leadership of J.L. Teague. P.D. Fletcher was the pastor when the A.M. Lutz property and home were purchased and were first used as an annex for the church.

In March 1952 a groundbreaking ceremony was held for a new church building. Under the leadership of C.R. Hinton, the building was completed within a year. The new church complex included a well-equipped three-story education building, housing a



chapel, kitchen, fellowship room, offices, assembly rooms, and classrooms.

In July 1961 open house was held for the parsonage on Crest View Street. In 1962 the church purchased the Abernathy property next door to the church. The house was renovated in 1970 and used as the home for the Minister of Music and Education. In 1997 a ribbon cutting was held for a new Family Life Center on the Abernathy property purchased in 1962. The building can be used for classrooms, a fellowship hall, or a full-court gym.

Members of First Baptist who have accepted God's call into a Christian vocation are Jack Coffey, Jessie Bowman, Robert Evans III, Marietta Teague Smith, and Brenda Benfield Caldwell.

The pastors who have served the church are: C.M. Murchison, M.P. Matheny, W.R. Bradshaw, J.G. Pullian, W.R. Beach, W.P. Southern, J.J.L. Sherwood, C.S. Cashwell, C.A. Rhyne, W.A. Stephenson, J.B. Pruitt, L.W. Teague, H.W.P. Hill, J.L. Teague, S.W. Bennett, G.C. Teague, P.D. Fletcher, C.R. Hinton, Paul E. Bruce, Homer E. Brady, H. Claud Dick, and Dr.

Robert B. Evans, Jr.



GREEN ROCK BAPTIST CHURCH

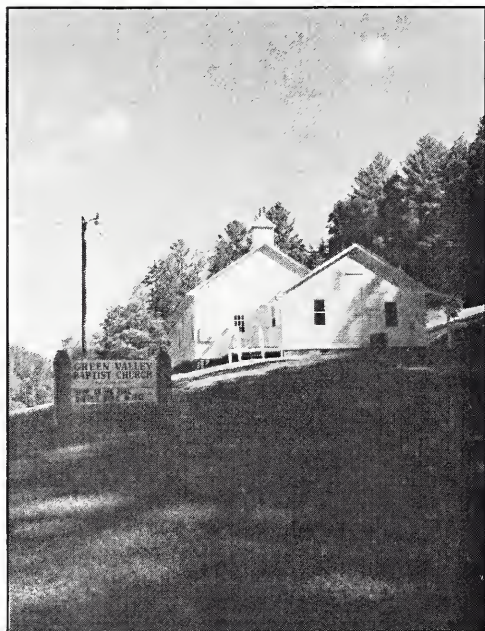
Located off Highway 268 on the Buffalo Cove Road at a place known as "Lick-Log Branch," Green Rock Baptist Church was constituted on March 16, 1889. Twenty-three charter members made up this congregation. They were John McCloud; Jane McCloud; J.L.

Mays, Sr.; Nancy Mays; J.L. Mays, Jr.; Sarah Mays; Columbus Mays; Nancy E. Hawkins; Calvin E. Hawkins; Martha E. Hawkins; John L. Hawkins; Sarah L. Hawkins; William Coffey; Sarah E. Hawkins; T.C. Coffey; Margaret Coffey; Bartlett Coffey; Mary Coffey; Leander Holder; M.E. Holder; G.E. Messick; Nancy P. Conley; and Rebecca Simmons. The church was organized by Larkin Pipes and S.T. Carroll and met in the home of William Coffey. Later, services were held monthly for many years and were moved to the one-room Green Rock School House which was built in the 1850s. In 1923 a larger building was constructed using some materials salvaged from the former building. This building continued to serve as a school and a church.

Thirty-two pastors have led the church. Under the leadership of Leonard B. Bean, a new building was constructed in 1954.

In 1961 Roscoe L. Morrow was called as the first full-time pastor. He served until his death in 1971. During his ministry the church doubled in membership, completed Sunday School rooms, replaced the wood-burning stove with an oil furnace, carpeted the floor, and purchased new pews. Later, central air conditioning was added.

Recent pastors have included Everett Bryant, who served from 1983 to 1989, and Benny Hendrix, who began his ministry at Green Rock in September 1989.



GREEN VALLEY BAPTIST CHURCH

Green Valley Baptist Church was organized in 1888 on the Old Johns River Road, north of Collettsville. The church building washed away in the 1916 flood and again in the 1940 flood.

On February 22, 1889, the church was constituted with 15 members. John Crisp and S.A. Church of the Caldwell Association and E.M. Gragg of the Stony Fork Association were the constituting presbytery. E.D. Crisp was called as the first pastor. The church was received into the As-

sociation on September 19, 1889. Green Valley purchased the first acre of land on the banks of the Johns River in December 1889.

Green Valley has been served by 41 pastors, many of whom served two or three times. Jesse Herring Crisp served his second term from 1963 to 1966. Crisp was the grandson of E.D. Crisp, the first pastor of Green Valley who served three terms for a total of 17 years.

Green Valley celebrated its 100th anniversary on October 15, 1989. Julian Green was the pastor. Green Valley operates much as it has since the day the church was organized. The church still baptizes in the Johns River and the pastor is David Gragg.

HARRIS CHAPEL BAPTIST CHURCH

Harris Chapel Baptist Church was organized to fill a need for a place for Baptists to worship in the rural Cahah's Mountain community without having to travel a great distance. Several dedicated Christians decided to purchase a centrally located "abandoned" Methodist church. George Smith negotiated with the Methodist conference and purchased the property in 1912.



The church was organized on April 6, 1912, and named after Richard Harris, the Methodist who donated the first acre of land on which the original building stood. The church was fully organized and self-supporting from the beginning. The pastor assisting in the organization was Fate (D.L.) Miller.

There were 37 charter members including these that are known: Mr. and Mrs. D.L. Miller; Henry (Henrietta) Miller Farr; Artie Miller; Hattie Miller Moore Rector; Grover Woods; Pearl Raby; Sallie Bentley; Mary Smith; George Smith, Jr.; Maggie Smith; Carrie Clure; Mary Bean Annas; Emily Austin; Noah Austin; and Hattie Joplin Turner Hollar.

A new church building was erected in 1924, and the current sanctuary was built in 1946. A new educational building was built in 1957.

The bus ministry began in May 1968 and evolved into five routes with weekly visitation.

The first kindergarten opened in 1971 under the leadership of R. Frank Colburn. The church began "Junior Church" for children in 1972. A new activity building was built in 1973, and grand opening activities were held in October 1974. By 1979 Harris Chapel ranked third highest in the state of North Carolina in baptisms and their membership had reached 1000.

In 1983 under the leadership of Garry Joe Hardin, Harris Chapel Christian Academy was organized. Robert Setzer was the first principal. Later, a building addition was completed. The new gym was completed in 1986.

"Friend Day" was held on April 5, 1987, to dedicate the new church facilities: the Doris Hartley Library, Pastor's Study, Conference Room, and Video Room. The sanctuary was renovated in 1994, and in 2001 a Contemporary Worship Service was begun.

History Day was held on April 6, 2003, to commemorate the 91st anniversary of Harris Chapel Baptist Church. Historical displays were set up, including a replica of the old wooden church. Mark Dula began his pastorate in May 2003.

HARRISBURG BAPTIST CHURCH

Harrisburg Baptist Church had its beginnings on January 30, 1955, because of the leadership of First Baptist Church, Lenoir. M.O. Owens, Jr., and teachers from Lenoir First started a Sunday School in a small house owned by Albert Winkler.

In October 1955 Owens began conducting worship services at 9:30 A.M. with Sunday School following so that he could fulfill his responsibility at



his church at 11:00. In the spring of 1956, D.L. Bumgarner was called as pastor. Grady Kincaid and Charles Johnson, Jr., from Lenoir First taught the adult Sunday School class, and Harrisburg members taught the other classes.

On August 23, 1956, the trustees of Lenoir First bought the L.R. May property for a future church, and services were held in a building on that property. On October 26, 1956, Harrisburg began to accept members into its congregation. There were 19 charter members.

In 1960 Harrisburg's first building was built, and it was dedicated in 1961. In 1972 the congregation completed the upstairs of the building and remodeled the sanctuary. Both building projects were done with close cooperation between Harrisburg and Lenoir First.

On April 1, 1979, trustees of Lenoir First turned the Harrisburg property over to the Harrisburg trustees, and in September 1980 the Harrisburg Mission became Harrisburg Baptist Church.

Additional pastors who have served Harrisburg are: Donald Mimb, J.E. Ledbetter, Robert Frye, Jimmy Privette, Ralph Gouge, Stephen Perrou, Ted Williams, and Tommy James. Ted Williams was called a second time.



HARTLAND BAPTIST CHURCH

Eighteen charter members met in the home of A.P. Anderson on April 5, 1938, to organize Hartland Baptist Church. The charter members were: Mr. and Mrs. A.P. Anderson; Mrs. and Mrs. Jack Branch, Sr.; Mrs. and Mrs. A.J. Jones; Rev. and Mrs. S.B. McCall; Mr. and Mrs. John Watson; Mrs. Ellis Arney; Hazel Arney Moore; W.C. Lambert; Oscar McCall; J.C. McCall; Jessie Watson; Charlie Anderson; and Annie Owens.

In 1938 a building lot was purchased at the current site, and a wooden church building was erected in just eight days. The first service was held in the new building on April 16, 1938.

Land purchases, land donations, renovations, and new additions have changed the church property through the years. The parsonage, adjacent to the church property, was built in 1955. In 1974 an educational building was completed and dedicated.

The brick structure built in 1947, which included a sanctuary, was replaced in 2002 with a new sanctuary with a seating capacity of 460. The new building also contains offices for the pastor, associate pastor, church secretary, as well as many new classrooms. The education building, fellow-

ship hall, and parsonage were also remodeled, and a picnic shelter, parking lots, and storage building were added.

Pastors of Hartland have included S.B. McCall; W.H. Flowers; L.E. Snipes; Lawrence Miller, H.L. Phillips; Tom Flowe; Paul Wilson; W.J. Ramsey; J.J. Buckner; Joe Sprinkle; G.H. Shope, Jr.; B.R. Whisnant; David Griffin; and Dr. Steve Parker.

HIBRITEN BAPTIST CHURCH



In the 1940s Calvin Helton started a church in the Hibriten community. He began having cottage prayer meetings in the homes. Donald Poarch let the preacher use an old chicken house for meetings. When the numbers increased, Grover and Emma Winebarger donated land for a church building.

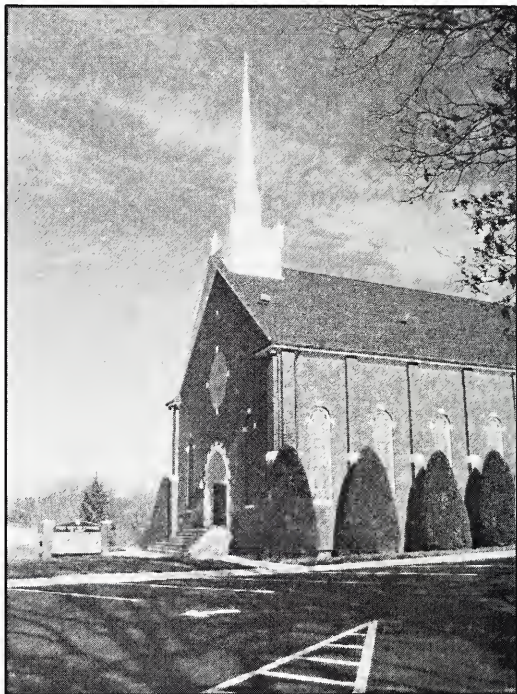
The church was organized on November 4, 1950. Charter members were: Mack Winebarger, Edith Winebarger, Grover Winebarger, Emma Winebarger, Joe Parsons, Frances Parsons, Earl Winebarger, Louise Winebarger, Rev. and Mrs. Calvin Helton, Carl Reagan, Bertie Reagan, Donald Poarch, Marie Poarch, Lawrence Seagle, Mary Seagle, Ernest Harwood, Lois Harwood, Harley Poarch, Pauline Poarch, Lulu Sumpter, Harold Sumpter, C.D. Brackette, Rachel Brackette, and Larry Winebarger.

A new sanctuary was built and dedicated in 1971. A parsonage in Hibriten Estates was built in 1984. In 2000 a fellowship hall was constructed.

Pastors who have served Hibriten include Calvin Helton, Herron Crisp, Ernest Cline, Frank Knight, Fred Price, and Douglas Cox.

HUDSON FIRST BAPTIST CHURCH

First Baptist Church of Hudson was constituted on September 17, 1831, as Gunpowder Baptist Church. Reddick Freeman, a member of Lower Creek church, lived near Gunpowder Creek in Whitnel. It was in the upper room of the Freemans' home that the church was constituted. The charter members were: Reddick Freeman, Hiram Clark, John Taylor, William Freeman, Jacob Grider, Elijah Craig, Polly Clark, Nellie Angely, Elizabeth Hays, Catherine Fincannon, Rebecca Freeman, Kiziah Howell, and Nancy Cloer.



Hudson First has had three names in its history. It was known as Gunpowder Baptist from 1831 to 1835, as Sardis Baptist from 1835 to 1955, and became First Baptist in 1955.

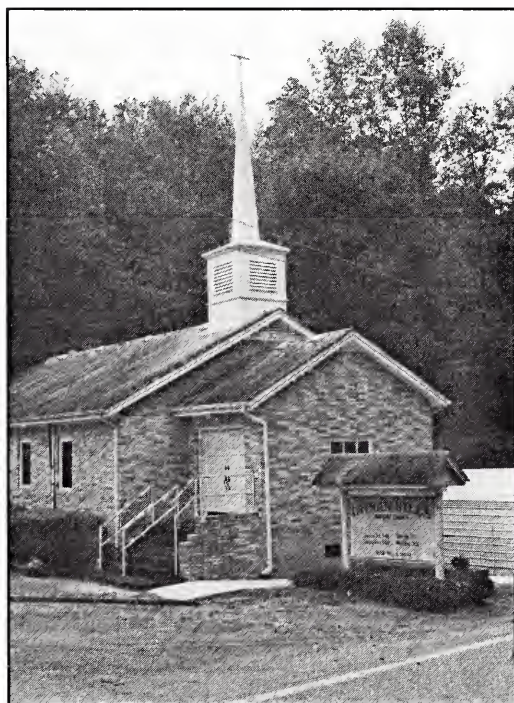
A log building was used from 1831 until it burned in 1865. A second building was erected in 1867, and a frame building was constructed in 1914. The present building was built in 1951, and the educational building was erected in 1963. A new steeple was added in 1999, and major renovations were completed in 2003.

Hudson First has helped start six mission churches: Mountain Grove, Granite Falls First, Harris Chapel, Center Grove, Lakeview, and Mt. Zion.

Pastors who have served the church include: Benjamin Beach, Thomas Craig, Cornelius Livingston, Joseph Harrison, Philip Powell, J.B. Powell, James Bradshaw, William Bradshaw, Jacob Crouch, H. Holsclaw, Holland Craig, Ambrose Knight, G.W. Livingston, Edmund Tilley, Bedford Brown, J.T. Shell, Hiram West, Isaac Smith, C.W. Conway, C.C. Pool, J.H. West, J.S Gwaltney, A.S. Church, John Crisp, J.R.T. Annas, I. Oxford, J.M. Harris, W.N. Cook, J.O. Fulbright, S.A. Rhyne, J.M. Shaver, B.F. Austin, T.E. Payne, S.A. Stroup, R.D. Carroll, R.B. Burnett, H.S. Benfield, K.E. Seepe, George Westmoreland, George Williamson, James Herron, Leland Stephens, Billy Rivers, and Dr. Wade Dellinger. Several of the early pastors served more than one term.

INDIAN HILLS BAPTIST CHURCH

After Long Ford Baptist Church moved and became Crest View Baptist Church, a group of the people in the Indian Hills area decided that there was a need for a church. They began prayer meetings in Raymond Watson's home. Later, Lee Watson gave land for the new church named Indian Grave Baptist Church.



Charter members of the church were: Mr. and Mrs. Lee Watson, Mr. and Mrs. Raymond Watson, Naomie Storie, Mr. and Mrs. Clyde Phylaw, Conard Watson, Dorothy Oliver, Mr. and Mrs. Albert Green, and Mr. and Mrs. Loy Green.

In 1971 Buren Hasting, pastor of Calvary Baptist Church, met with the leaders and explained what it would take to organize a church. Hayes Green was the first pastor. Other pastors include Clint Coffey; Burke Watson; Charlie Wilcox, Jr.; and Dewey Bristol.

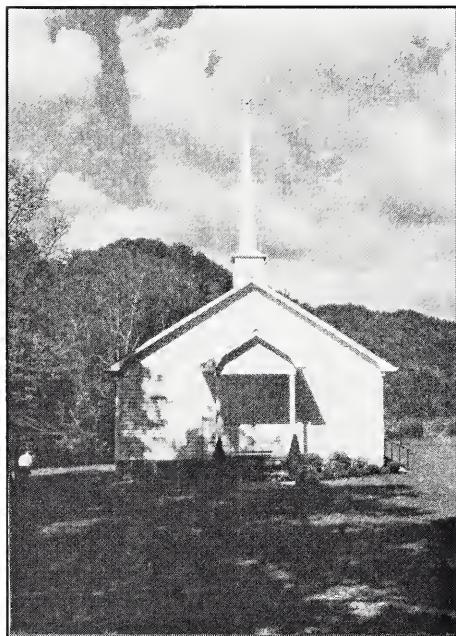
In 1989 Dale Matheson came as pastor. He led the church to change the name to Indian Hills and to join the Association. The church grew and the building was remodeled under Matheson's leadership.

In 2002 J.B. Crouse was called as pastor. Under his leadership WMU, Brotherhood, and Mission Friends were organized. Four new classrooms were built downstairs, and new appliances and cabinets were added to the fellowship hall.

JOHNS RIVER BAPTIST CHURCH

Johns River was pronounced an independent church on August 30, 1884, with charter members E.D. Crisp, R.S. Hayes, J.B. Phillips, C.L. Crisp, D.L. Hayes, N.E. Phillips, Manerva Gragg, and Polly Green. They ordained deacons, appointed delegates to the Three Forks Baptist Association, and appointed Isaac Smith as pastor for the coming year. The church joined the Caldwell Association on October 22, 1885.

Pastors of Johns River have included: Isaac Smith; R.S. Hayes; William Knight; E.M. Gragg; J.M. Payne; J.D. Crisp; D.M. Wheeler; Robert Shores; J.H. Crisp; Hoarce Harris; R.C. Cook; Will Bolick; Walter Dula; Albert Tester; R.H. Shores; Clyde Cornett; Burma Shores; David Gragg; Kenneth Shell; Paul Braswell; Paul Wells; Robert Laws; Ernest Greer; Johnny McCarty; Jack Lewis; Floyd Vines; and Richard Crisp, Sr.



On June 18, 1949, the church voted to turn the building to face the road and to build Sunday School classrooms. In 1981 the church added bathrooms and a well.

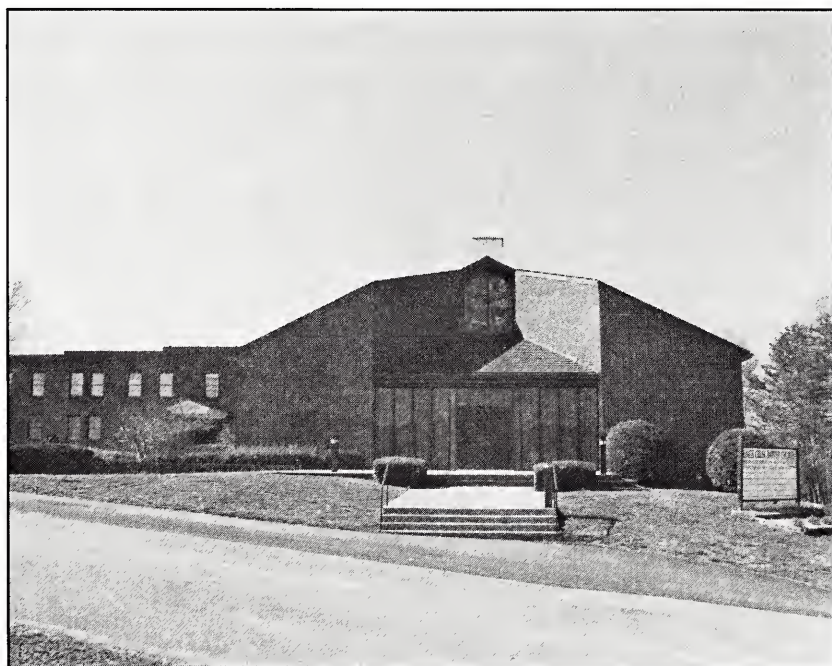
The church still faces the road today, but it is a newer building. The old church building was destroyed by arsonists in 1997. Sunday morning services continued to be held by

Jack Lewis in spite of the fire. It was a very sad time for those members who had gone there all their lives. As word spread about the fire, donations began to come in from individuals, churches, and organizations. Many volunteers gave of their time to rebuild the church. Collettsville Ruritan allowed the church to use their building for services until the new church was completed. A dedication was held for the new church building on July 19, 1998.

KINGS CREEK BAPTIST CHURCH

Kings Creek Baptist Church was organized in 1779. The first church records were destroyed in 1860 when the home of Thomas Isbell, church clerk, burned. The oldest written records date from 1860. Although the year is well established, the early history is not. The early church was a crude log building which was shared by the community school. This log structure is said to have been located in the Dug Hill area. The church moved to its present site prior to 1860.

Over the years Kings Creek has been a member of several associations. The earliest was probably the Mountain District. In April 1872 Kings Creek became a part of the Brushy Mountain Association and remained a member



until October 21, 1887, when membership was accepted in the Caldwell County Baptist Association.

In July 1878 the church appointed a committee to construct a new house of worship and to sell the old one. The work began in December 1879. A Sabbath School was established on the first Saturday in April 1880.

In the early part of the twentieth century, Kings Creek began to have services twice a month. In 1908 a pastor was called to serve Kings Creek and Lower Creek. He was to serve two weeks each month at each church. The first pastor to serve the two churches in this manner was J.G. Benfield.

In May 1911 work began on a cement baptistry. The baptistry was about three-tenths of a mile north of the church and was filled with water from a nearby creek.

In 1928 the church voted to construct a new building, and the first services in the new church were held in February 1929. Electricity came in July 1937.

Grant Miller was called to the church in 1943, and he was asked to live in the community. The first pastorium was built in 1946. R.L. Miller was called as the first full-time pastor in 1949. A three-story educational building was erected in 1954 and 1955.

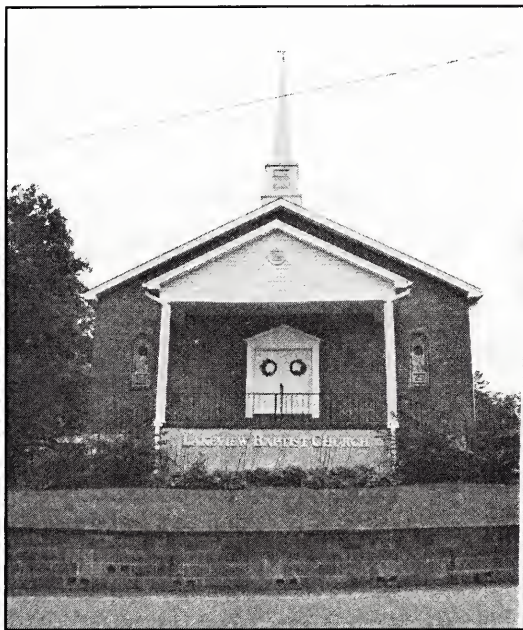
In 1973, during M.E. Patton's pastorate, the church decided to build a house of worship and a pastorium. Work on the pastorium was completed in February 1975, and the first services were held in the new house of worship in November 1975.

In 1992 the old baptistry was moved to a location behind the church building to be used as a prayer garden. In 1996 the church received a gift from the Parlier Estate by bequest of Luty Parlier's will, including her home, personal property, 2.5 acres of land, and funds. Randy Goode began his ministry at Kings Creek on Easter Sunday, April 4, 1999. Kings Creek Baptist Church became incorporated on September 19, 1999.

Several ministers have been ordained. Stella Austin was appointed foreign missionary to Nigeria, Africa, and Dare Teague served as an associational missionary.

LAKEVIEW BAPTIST CHURCH

Lakeview Baptist Church, located in the Joyceton area of US 321-A, actually goes back prior to its organizational date of October 25, 1959. It was begun as a mission effort of Hudson First and was served during its



mission status by Marvin Saunders and C.R. McFelea. The organization into a church with thirty-six charter members followed in 1959, and W.R. Moss became the church's first pastor. From 1968 to 1971 Dr. W. Howard Hawkins served as the church's first full-time pastor. In 1978 Dr. Hawkins was called as pastor a second time and served until he retired on May 31, 2001. Other ministers who have served at Lakeview include: W. Howard Shores, Robert Brown, Ralph Staton,

Wallace Hamby, Jack Church, Mike Barlowe, and Ron Burgett.

During the first several years, the congregation worshipped in a wooden building near the present site. These facilities were used until the basement part containing a temporary sanctuary and educational space was occupied on December 25, 1960. In January 1965 a building fund drive was undertaken. Less than a year later, construction began on a new brick sanctuary, pastor's study, and two additional rooms. With the completion of the new sanctuary, plans called for the conversion of the basement sanctuary into additional classrooms. The congregation held a dedication service on August 6, 1967.

The educational building was constructed in two stages. In November 1976 plans for the educational building were presented to the church for acceptance and the building was completed in 1977. The building was later enlarged.

LENOIR FIRST BAPTIST CHURCH

Lenoir Baptist Church, which became First Baptist Church of Lenoir in 1920, was organized on August 18, 1889. The eighteen charter members were: Mr. and Mrs. George Rogers Clarke, Laura Cloer, Finley Patterson Coffey, Robert Calvin Coffey, Rufus Gamewell Coffey, Sarah Lucinda



Coffey, J.M.
 Frazier, Mary
 Frazier, R.W.
 Frazier, Francis
 Idol, Lucretia
 Idol, Susan Vir-
 ginia Hartley
 Miller, Julia
 Prestwood, John
 Marshall Powell,
 Clara Suddreth,
 Sidney Suddreth,
 and Lizzie Tuttle.

W.A. Poole
 was the first pas-
 tor, followed by
 I.W. Thomas.
 The original
 church property
 was located at
 West Harper Av-
 enue and Church
 Street. The

churches of the Association helped build the church, and in September 1890, the Association met in the church for the first time. A Sunday School program was organized in 1890.

From 1899 to 1922 there were nine pastors who saw the church expand. An annex was built then torn down, and eventually a new brick building was constructed on the original site. A Women's Missionary Society was organized on November 18, 1897. During the pastorate of J.E. Hoyle, a parsonage on College Avenue was purchased, and later a parsonage on Hibriten Street was constructed. The second church building was dedicated on August 29, 1920.

Under the leadership of Dr. W.C. Tyree, who became pastor in 1922, the church purchased the old graded school property on North Main Street at the corner of Ashe Avenue. The new building was completed in 1925. The former church property was sold to the Reformed Church. During the time of construction, the congregation met in the Caldwell County Court-
 house.

On June 1, 1929, Richard Hardaway became pastor of the church and pursued his goal of seeing the church become debt free. Once or twice a year Hardaway would shut the sanctuary doors, bring out a blackboard, call out each member's name, and write each pledge to the building fund on the blackboard. He resigned in 1939.

Dr. O.R. Mangum became pastor in January 1940. In 1941 the sanctuary was completely remodeled and an organ installed. The O.R. Mangum Lodge was built at Ridgecrest in 1948. Chimes were added to the organ in 1948. Dr. Mangum retired from active ministry on June 27, 1948.

On July 1, 1948, A.E. Blankenship, formerly a missionary to Brazil, became pastor. In 1948 the church bought a new house on Kentwood Street to serve as the parsonage. M.O. Owens, Jr., began his ministry in 1950 and served nine and one-half years. The Highland Avenue parsonage was built in 1951, with the new church chapel and education building being completed in 1958. Harrisburg Baptist Chapel was begun as a mission of Lenoir First on January 30, 1955. On January 1, 1961, W. Emory Trainham, Jr., became the sixteenth pastor, serving until 1967.

Fred D. Barnes began his ministry at the church in July 1968. First Baptist Church Preschool was begun as a parent cooperative program in the 1970s and has evolved into a mission of the church which had an oversight board composed of church staff, preschool staff, and parents. A major renovation of the sanctuary building was completed in 1975. At the time of the renovation, a new organ was given by Mr. and Mrs. J.E. Broyhill. During the tenure of Barnes, Harrisburg Chapel became Harrisburg Baptist Church in April 1979.

Dr. David B. Smith, a former missionary to Ecuador, began his pastorate in January 1989. In 1988-1989 the church marked 100 years of ministry to the Lenoir area with five commemorative centennial services. Former staff members participated in the yearlong celebration. During 1989 the First Baptist Church Centennial Foundation was established and the church history book, *Citadel of Faith*, was published.

Thomas Hinton became Minister of Music and Youth in 1991. Hinton initiated fundraising efforts to help finance annual mission trips in the United States and abroad.

In 1992-1993 renovations to the church included enlarging the dining room, replacing the elevator, relocating the youth suite, and adding a multi-purpose room. All renovations were funded by member pledges without the need for a loan. Articles of Incorporation for Lenoir First were filed

with the state of North Carolina on June 4, 1996. During 2001 a mission statement was formulated: "The mission of the First Baptist Church of Lenoir is to be a Great Commission Church. A Great Commission Church in obedience to Matthew 28:19-20 will make disciples, equip disciples, send disciples, and care for disciples of the church."

An architect's study committee reported to the congregation in 2002 with plans to renovate church buildings by enlarging the kitchen and dining room and choir loft, redesigning preschool and children's classrooms, and adding a portico at the rear entrance. The project will be completed in 2005.

LIBERTY BAPTIST CHURCH

About 1948 The People's Tabernacle, a non-denominational church, was formed. The first pastor was Harvey Phillips. The church building at that time was what the sanctuary is now. It was a cinder block structure with a sawdust floor and a potbellied stove.

There was no indoor plumbing and the pews were unfinished. There were two Sunday School classes, one children's class for all ages, and one adult class. The Sunday School classes were held in the corner next to the stove with a curtain dividing the classes where the choir pews are today.

Due to lack of attendance, the church closed its doors in April 1949. Black Clark, a member of People's Tabernacle, was in possession of the church key. In July 1949 Ezekiel M. Barnes visited Mr. Clark and expressed his desire to start the church again. The church became known as Green Valley Community Baptist Church and joined the Association. The Association asked the church members to change the name of the church because there was already a church with the same name in the Association. In a business meeting, Barnes recommended that the church name



be changed to Liberty Baptist Church.

An adjoining house and land were purchased from the Miller family. The house was used as a parsonage, and the land was used for additional parking space. The house was later sold and moved so that there would be more space.

Over a period of time the old benches were replaced with old folding theatre seats from a local theatre and a floor was built. The pot-bellied stove was replaced with a gas wall system. The bank behind the church was removed to build Sunday School rooms. Carpet and air conditioning were installed in the sanctuary and bathrooms were added. Additional property for parking was purchased, and the lot was paved at the church's request when Hazel Lee Street was paved. Later, new furniture and stained glass windows were added.

Eventually the fellowship hall was built, and the land was purchased all the way to the highway. The pews and furniture were refinished and recovered, and new matching carpet was installed.

In November 1998 the church celebrated its 50th anniversary. The following have served as pastors: Harvey Phillips, Ezekiel M. Barnes, Roy Smith, Bill Bailey, Roland Day, Mack Green, Jimmy Honeycutt, Richard Yount, Douglas Hamm, Johnny Ellis, Richard Anderson, Kenneth Shew, and Dewey Bristol.

LIVINGSTON MEMORIAL BAPTIST CHURCH

Livingston Memorial Baptist Church was organized on June 13, 1956, with meetings being held in the home of W. Hill Livingston. The presbytery consisted of Alexander Doby, Ed O. Miller, Thurston Barnes, Edd L. Doby, and Marvin W. Shepherd.

There were eight charter members: Mr. & Mrs. George W. Auton, Mr. & Mrs. R. E. Colvard, Stella Jolley, W. Hill Livingston, Charlie Auton, and Thomas Hatton, coming from Kings Creek, Grandin, and Little Rock Baptist churches.

W. Hill Livingston donated the land for the church, and in a business meeting held on September 15, 1956, a building committee was appointed. The first service was held in the new church building on December 2, 1956. In the same business session held September 15, 1956, the church appointed a committee to go to the annual meeting of the Association to present Livingston Memorial for membership.



The parsonage was built in the fall of 1962 during the pastorate of Major Edwards. On June 8, 1969, the church approved enlarging the auditorium and front vestibule and providing more Sunday School classrooms and new restrooms. On February 14, 1971, the church approved the purchase of 3.9 acres of land adjacent to the church property for a cemetery. Additional improvements have been made in the years since.

The church has ordained five men to the Gospel ministry: Edward Phillips, Jerry D. Smith, William Kanupp, Billy Steven Greene, and Joe Angle.

The following ministers have served the church: Thurston Barnes, Major Edwards, Donald B. McCaleh, Morris Tuttle, L. Ray Davis, Dennis Richards, Jerry Smith, Joe Angle, Frank Edward Greene, and Michael Robinson.

LOWER CREEK BAPTIST CHURCH

Lower Creek Baptist Church was organized on March 4, 1826. The eleven charter members were: Isaac Sherrill, James Day, James Critchlow, Jeremiah Clarke, Mary Sherrill, Lucy Day, Archy Kirby, Nancy Goldsby, Martha Bailey, Sarah N. Wainscott, and Mary Ann Critchlow. Slaves were members of the church from the beginning. The first was "Harry of colour," the property of Nancy Goldsby. These members met in a small one-room log building, given by George Powell, Sr., to conduct a business meeting and to worship together for the first time. In 1847 a frame building was erected to replace the original log structure.



In June 1872 a motion was made to allow the Black members to select a preacher and meet in the church on the first Sunday of the month. On June 13, 1896, the church voted to collect funds to aid the “black brothers” to build a church in Lenoir. The first Black preacher was ordained at Lower Creek.

In 1904 a main auditorium of brick was erected with an additional 30 rooms added in 1924. A fire completely destroyed the building in April 1942. A new building was completed in 1943. An educational wing was dedicated on July 4, 1962. The Family Ministry Center was dedicated on February 28, 1988. On September 10, 2000, the new fellowship hall and preschool building addition were dedicated.

In 2001 the church celebrated its 175th anniversary. A number of churches in the Lenoir area trace their roots to Lower Creek.

Members ordained into the Gospel ministry from Lower Creek include: Phillip Powell, Nathan L. Clark, Moses Smith, Isaac Smith, John B. Powell, George D. Sherrill, Franklin P. Clarke, Sidney D. Heffner, Henry Powell, George W. Greene, Wade N. Bryant, David Secreast, Clifton Land, and Thomas P. Shoemaker. Licensed into ministry were Clyde Triplett, Jr.; Maurice Hartley; Bill Pennell; and Bert Blackburn.

Missionaries from Lower Creek’s membership include: George W. Greene, Carolyn Hart Sizemore, and Ellen Barlow Steele.

The first pastor of Lower Creek Baptist Church was Benjamin Beach, who served for eleven years. He was followed by Phillip Powell, William Goforth, John Powell, Moses Smith, James Reid, G. Swain, H. Holtsclaw, J.B. Pool, W.A. Pool, I.W. Thomas, J.M. Shaver, J.G. Benfield, G.C. Teague, E.G. Caldwell, W.R. Barnes, W.W. Lynes, Zeb Caudle, W.W. Jones, Billy

Rivers, William Snyder, Horace Story, Joel Sellers, and Phillip Frady. Phillip Frady resigned on January 16, 2005.

MEADOWBROOK BAPTIST CHURCH



Meadowbrook Baptist Church began in 1960 as College Avenue Mission. An old frame house, along with its furnishings, on Wakefield Drive was leased from Grace Bible Church and purchased a short time later. The house was too small to meet the

immediate needs, so funds were raised and another room was added. Services began on October 1, 1960. The services were led by lay members of College Avenue Church. In June 1961 Robert Chester became the first pastor and the church began to grow slowly.

The present church site was purchased in 1964. Later, adjoining property was bought for a total of seven acres. The mission became a church on May 2, 1965, and took its present name. There were fifty-nine charter members.

Three months later the first building program began. The first part of the building included seventeen classrooms, office space, and a temporary sanctuary, which is now the fellowship hall. Construction was completed in July 1967. After moving into the new building, the old house was sold.

The next building program began in September 1982 and was completed in October 1983. This addition included more classrooms and a much larger office space. In August 1986 construction began on a large new sanctuary seating more than five hundred and several more classrooms. This building was completed in June 1987. In 2003 the church completed and dedicated the playground for children.

Pastors of Meadowbrook include Robert Chester, H. H. McManus, Clifton Tuttle, Forest Blankenship, Donnie Solesbee, Jimmy Lambert, Gary Hayes, and Roger Beck.

MILLER HILL BAPTIST CHURCH

Miller Hill Baptist Church had its origin in an abandoned school house on the street now called Fairview Drive where a Sunday School was formed. Soon, ministers with free time were called upon to hold worship services following the Sunday School hour. As interest increased, it became evident that the community needed a place of worship.

Under the leadership of J.M. Fox and Charlie F. Cook, the church was established in 1935. It continued to meet in the old school building until the building was sold by the county.

On August 15, 1935, the church bought property on Fairview Drive, where a frame structure was erected. That same year the church became a member of the Association. C.C. Mecum was called as the first pastor. Some of the charter members were: Thomas and Clemmie Gibson, Otis and Metta Mikeal, Cordia Gilbert, I.J. and Julia Keaton, John and Bessie Hart, Rev. and Mrs. C.C. Mecum, Virgil and Earra Greene, Doris (Dot)



Greene, Audey Greene, John and Ella Price, Minnie Price, Drew and Lillie Adkins, and Flora Mae Gibson.

On December 16, 1951, the upper frame portion of the building was almost destroyed by fire. Under the leadership of the pastor, D.L. Bumgarner, the members continued to hold services in the basement until another building could be erected. Soon after the disaster, members voted to build a new church building on land bought from Sam Silver and several lots donated by C.R. Leonard. The congregation occupied the new brick building in August 1952. A parsonage was purchased in November 1959.

On June 30, 1963, Fred Morris was called as pastor to replace H.I. Johnson who had resigned effective March 24, 1963. On October 11, 1964, Bernice Mikeal was ordained as a Minister of the Gospel by Miller Hill.

In 1971 improvements were made in the church auditorium and in other parts of the building. The pastor was Edward Bennett.

In 1974 renovations were made on the cottage behind the church to be used as a church fellowship hall. After a new fellowship hall was included in the educational unit, the building was renovated as a guest house for out-of-town revival speakers and missionaries in the area.

In October 1974 Edward Bennett resigned because of illness. In February 1975 the church voted to call Larry J. Estes as pastor effective the first Sunday in April 1975. On March 9, 1975, he was ordained at his home church, Central, with Miller Hill participating. Estes began his pastorate earlier than planned and preached his first sermon as pastor on March 26, 1975.

On December 19, 1976, the church voted unanimously to erect a new educational building. Provisions were made for adding a third story to the building when needed. On Sunday, September 11, a dedication service was held. It was occupied on the first Sunday in October 1977.

On February 15, 1981, Michael White was called as pastor and served until February 1983. On July 4, 1981, a constitution and by-laws were approved. On April 24, 1983, the church voted to license Allan Barlow for the ministry.

On August 7, 1983, Frank Denning began his pastorate at Miller Hill and served until May 1986. In January 1987 John DeMauro, who was ordained from the congregation, was called to be pastor of Nelson's Chapel. On February 2, 1987, the church called David Buchanan as pastor, and he served until October 1989. In April 1990 Garland Higgins was called as pastor of Miller Hill and served until October 1993. Pastors since 1993

include David Bean and Carl Hamm. In 2001 the church voted to incorporate.

MOUNT CARMEL BAPTIST CHURCH



Center Grove Baptist Church Mission (now Mount Carmel Baptist Church) was organized on June 7, 1959, as a Sunday School in a dwelling house near the present church. On October 18, 1959, the church purchased 1 1/2 acres of land from Marcus Deal to build the church. On July 2, 1961, the mission had its first service in the new building, which consisted of an assembly and nine classrooms.

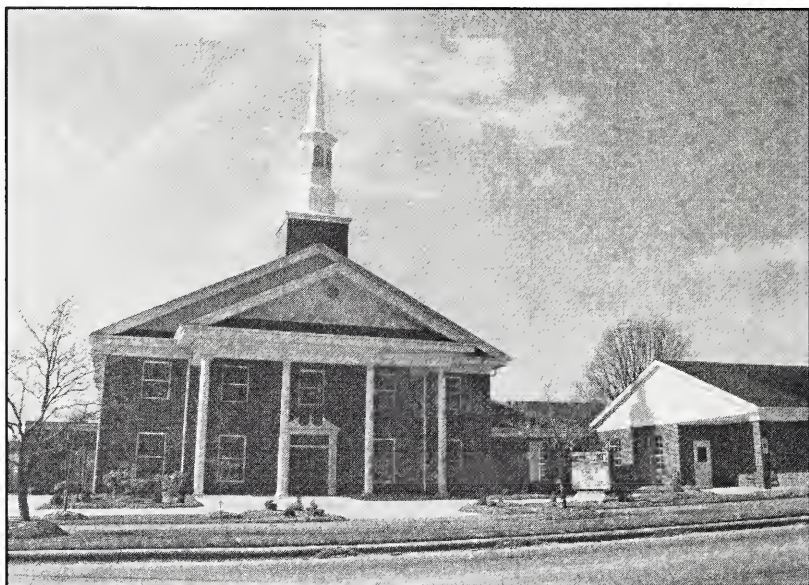
The first Training Union was held on October 6, 1963. Lanny Elmore was the first pastor at Mount Carmel. Elmore later became a missionary.

Mount Carmel became a church in 1970 and was received into the Association on September 22, 1972. Trudy Reid Wall, from Mount Carmel, served as missionary in Jordan. A new sanctuary was constructed in 1997.

Other pastors include: Bennon Vaughn, Rufus Edmisten, Arthur Nesmith, Calvin Hargett, C.R. McFelley, J.C. Dugger, Floyd Bumgarner, and Clyde Bumgarner.

MOUNT ZION BAPTIST CHURCH

Mount Zion was organized on May 4, 1889. The original nine members had been granted a letter of dismissal from Sardis Baptist Church (now



Hudson First) on April 27, 1889, to organize a new church. At the first meeting D.W. Conway was elected as the first pastor. Shortly after the organization a frame building was erected. The building was located across the street from the buildings Mount Zion uses today.

Mount Zion was active in the Association from the beginning. In February 1912, twelve members of Mount Zion were dismissed to organize a church at Harris Chapel.

Mount Zion's first brick building was constructed in 1928 while S.B. McCall was pastor. This building was used until 1987, when it was demolished to make room for the new education and administration building.

In the early years pastors were called annually. In 1945, during Paul Hester's ministry, the church voted to change to an indefinite call. Hester was also the church's first full-time pastor. He served from 1943 to 1953, and the sanctuary building was built during his ministry.

Paul Hopkins came to Mount Zion in 1954. Under his leadership the parsonage was built, a mission Sunday School was established, a building was constructed for the mission, and an education building for the children's departments was built.

In 1964 Mark Owens was called as pastor. John Thompson, the first full-time minister of music, came to Mount Zion in 1966. The kindergarten was formed in 1966. In 1967 the mission was organized into a church, Sunrise Baptist Church.

Cecil O. Sewell, Sr., was pastor from 1968 to May 1971. Cecil Baker, Jr., served as minister of music from 1968 to 1969. Roland Brown became minister of music in 1970. Dr. M. Dale Larew was called as pastor in 1971, and Herbert Gray was called as Minister of Music in 1972. During this time the church kindergarten became a day care center serving both preschoolers and school-age children.

In 1977 Lamar Wakefield was called as pastor. The church decided to build again to meet increased needs for education and sanctuary space. David Hutchins was called as minister of music and youth at Mount Zion in 1981.

Glenn R. Walker was called as pastor in 1986, and Steve Crouse was called as Minister of Music and Youth in 1987. Under their guidance, Mount Zion completed a new education and administration building in 1988. Mount Zion celebrated its 100th anniversary in 1989 with special activities. A book of history was published during the centennial celebration.

A new part-time staff position was added in 1992, and Barbara Fisher was called as minister to youth. That same year Phillip Duncan was called as minister of music and education. In 1994 Dr. Duane Kuykendall was called as pastor. Under his leadership, a new sanctuary building was dedicated on November 19, 2000. Angela Turnmire served as youth minister from 1998 to 2000.

In 2001 Randy McCall was called as minister of music and education, and Rick Shew was called as part-time minister of youth. Rick Shew was later ordained by Mount Zion and became the first full-time minister of youth in 2002. John Green was called as pastor in 2003. Mount Zion has chosen as a statement of purpose, "Knowing God's Love...and Sharing It!"

MOUNTAIN GROVE BAPTIST CHURCH

Mountain Grove Baptist Church had its beginning in April 1884 when a presbytery composed of D.W. Conway, E.A. Poe, and Deacon J.M. Harris met with a small group of people desiring to become a local church. D.W. Conway was elected moderator and served as the first pastor. The church has had thirty-two pastors. The present pastor is Dr. H. Clinton Black, who came on November 1, 1986.

Very little is known about the first place of worship. It is believed to have been a log building, but the exact location is not known. The second building was a frame structure erected about 1905 on the site of the present



cemetery. It had only one room and curtains were drawn to provide spaces for Sunday School classes. A small brick building was constructed in 1936 on a spot behind where the present sanctuary now stands. It had a few rooms in the basement area for Sunday School classes.

During the pastorate of LeRoy Thomas a sanctuary and educational building were constructed, and in 1962 an annex for the preschool and children's departments was added. Mountain Grove has had a paid music staff since 1965 when Mack Fletcher became the first Music/Education Director. A multipurpose building for fellowship and recreational activities was completed in 1979 under the leadership of Thomas J. Lomax.

Sunday School was started in April 1885. Training activities began with a Baptist Young People's Union in 1926 and has continued through several name changes. The church has a WMU, organized in 1941, with programs for children and youth. Brotherhood is active with Royal Ambassadors for the boys and a seasonal recreational program for all interested youth.

During the tenure of Clifton Black, the sanctuary was enlarged to double the seating space in 1989, and two worship services were held each Sunday morning. Construction began in 1996 on the first phase of a two-phase program. The first unit was a 2,000-seat Worship Center with additional educational space, followed later by the construction of a Family Life Center.

MOUNTAIN VIEW BAPTIST CHURCH



Mountain View Baptist Church was organized on June 13, 1948 under the name of Beautiful Baptist Church. Twenty charter members and six candidates for baptism made up the body of the church. It had begun with a year or more of prayer meetings in the Setzer's Gap community. Henry E. Colvard was called as the first pastor. A.E. Blankenship of Lenoir First and M.W. Stallings of Whitnel church officiated for the Association. The people met in open door services until the sanctuary was completed in early 1949. The church changed its name on July 24, 1950.

Many pastors have served, all of them bivocational. Among those who have served are: Henry Colvard, Luther Hass, Ira Walker, Bill Turnmire, Terrill Crump, Phillip Martin, Everette Bryant, A.J. Singley, J. B. Crouse, and Jeff Hoyle.

Many improvements have been made to the building through the years. In 1993 a fellowship hall was built at the rear of the sanctuary. In 1998 plans were made for a larger fellowship hall and five Sunday School rooms.

In July 1999 this building was dedicated. The kitchen was moved into the older fellowship hall and updated. In 2001 the sanctuary and choir loft were enlarged.

MULBERRY BAPTIST CHURCH

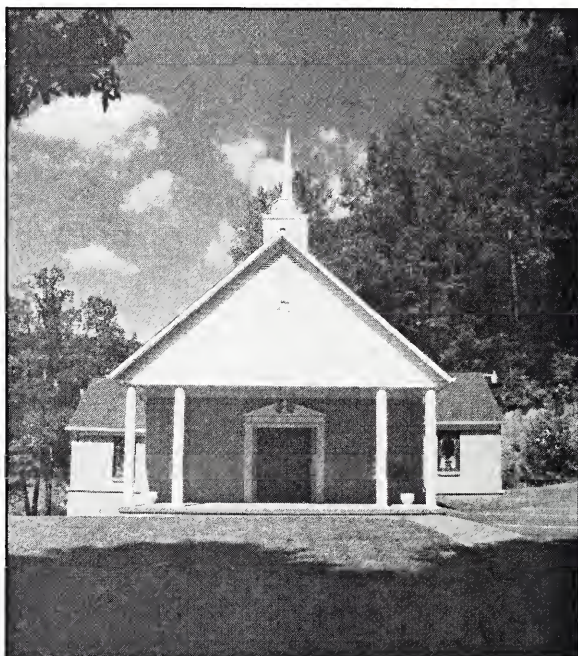
The earliest records of Mulberry Baptist Church are found in the Yadkin Baptist Church records dating back to the late 1700s. The church began as a branch of Yadkin. The first recorded reference of Mulberry Church services was as follows: "The church meeting was held in the Mulberry settlement the last Saturday of January 1791."

The first recorded existing minutes were dated on the third Saturday of November 1853.

The 35 charter members were: William Edmisten, Nancy Edmisten, Mary Coffey, Joseph Greene, Elizabeth Greene, Elizabeth S. Edmisten, Louise Moore, Hiram Crisp, Nancy Crisp, Isaac Greene, Susanna Greene, Mary Coffey, James Edmisten, Mary Edmisten, Chaney Gragg, Sarah Greene, Rebecca Gragg, Nancy Edmisten, Daniel Coffey, Clarissa Coffey, Anna Coffey, Marthaia Coffey, Lose Coffey, Selena Greene, John Crisp, Ally Crisp, Mimma Stines, Nelly Greene, Emaly Crisp, Elizabeth Crisp, Elizabeth Edmisten, Hugh Greene, Manurva Greene, Julia Moore, and Dave Edmisten.

The cornerstone set in the present Mulberry Baptist Church building contains the following information: "Founded 1853, built on this site 1900, rebuilt and dedicated September 7, 1975."

From 1853 until the 1900s the church meeting house was in an old log structure, standing on the site where the Clyde Estes home stands today. In



1900 the church was built on the Edmisten property where it still stands. In 1974 the church was rebuilt into a modern brick structure with added classrooms. A paved parking area and a fellowship hall were completed later.

The church became a member of the Three Forks Association in August 1854. It remained with this Association until August 1, 1885, when the church minutes state: "The church met in union, A.S. Church, moderator, read minutes of last meeting. Motion prevailed requesting a letter of dismission from Three Forks Association for the express purpose of helping organize a county association. On motion adjourned. Joel M. Crisp, Church Clerk." Since 1885 Mulberry has been a member of the Caldwell Baptist Association.

On May 1, 1883, Warren Moore and A.S. Church were ordained as ministers. J. Herring Crisp was pastor of Mulberry from 1936 to 1938. His father pastored the church from 1901 to 1904. His grandfather was pastor of the church from 1890-1892. Three generations of the Crisp family have served the church.

The pastors who have served are: Jacob Greene, Levi Wilson, John A Farthing, Job Moore, J.A. Farthing, Thomas Nelson, Larkin Pipes, Job Moore, Isaac Smith, R.P. Farthing, Warren Moore, E.M. Gragg, Warren Moore, A.S. Church, J.F. Crisp, James Phillips, James Bradshaw, W.F. Night, J.P. Hagaman, E.D. Crisp, James Franklin, John P. Hagaman, D.S. Lee, J.R.J. Annas, J.N. Nelson, Robert Branch, W.B. Bryant, Wesley Ashley, Charlie Cooke, W.C. Payne, J.W. Fox, O.C. Delinger, J. Herring Crisp, Leonard Beane, Broadus Miller, Howard Shores, Will Bolick, Walter Dula, Phillip Martin, Ray Walker, and Bennett Helton.

MULVALE BAPTIST CHURCH

Mulvale Baptist Church was organized February 25, 1941, with 26 charter members bearing letters from Rocky Springs. The 26 members were: Joe A. Marlen, E.H. Clarke, Mary Moser, Glen Suddreth, Dosia Suddreth, Cecil Clarke, Maggie Marler, Sabie Puett, J.A. Marler, Rhea Holsclaw, Ruth Clarke, J.W. Phillips, Mary Estes, Annie Mae Clarke, Lucy Ann Clarke, Albert Clarke, Ruth Smith, Lillie Estes, Walter Estes, Mrs. R.B. Glass, Margaret Glass, Joe Glass, Mrs. T.J. Moore, Bertha Estes, Ruby Estes, and Eugenia Clarke.

On March 9, 1941, Mulvale Chapel Baptist Church was selected as the name of the church. A week later the word "chapel" was defined by Zebulun



Caudle, and the word "chapel" was removed from the church name, leaving the church name as Mulvale Baptist Church.

Zebulun Caudle was elected as the first pastor, and he agreed to come as much as he could. Services were held each second Sunday at 3:00 p.m., and prayer meetings were at 7:30 p.m. on Thursday evenings. The congregation had a business meeting almost every time they met, and the scripture was always read by the pastor.

A plot of land on Old Highway 90 was purchased on March 16, 1941, from Agor Estes to

build the new church building. A committee decided to build a tabernacle for a meeting place. Rock for the church was hauled from Wilson's Creek. On May 17, 1942, the first Sunday worship services were held in the new building. The first church letter to the Association was sent in October 1941.

In June 1952 the church voted to build the first parsonage. The present parsonage was built in 1980. The Fellowship Hall was built in 1989, and a media center was established inside the Fellowship Hall at that time. In 1991 the church celebrated its 50th anniversary.

Those who have served the church as pastor are: Zebulun A. Caudle; J. Clinard Brooks; J. Herring Crisp; Will Bolick; Lawrence Miller; Paul Jarvis; Gwyn Sullivan; Harvey Rumfelt; Paul Braswell; H. M. McGinnis; Norman Lutz; Jack Hunter; H.H. McManus; Steve Walsh; James D. Burk; Larry Estes; Paul White, Jr.; Gary Teague; and Stanley Townsend.



NELSON'S CHAPEL BAPTIST CHURCH

Nelson's Chapel Baptist Church was organized on December 28, 1905. A Sunday School had been held in Holly Grove School prior to the organization of the church. The congregation continued to meet in the school until a church building could be constructed in 1906. The church was named "Nelson's Chapel" in honor of Rev. J.H. Nelson who was instrumental in the organization.

Nelson's Chapel became a member of the Association on October 4, 1906. The 14 charter members were: Mr. and Mrs. T.J. Craig, Susan Mays, Nettie Craig, Louise Wilson, Allie Craig, Dora Edmisten, Ollie Bradshaw, Edgar Dobbins, Walter Townsend, James Chandler, Robert McCall, James Underwood, and Walter Wilson.

On January 1959 plans were made for a two-story brick educational building. Part of the lower floor was to be used as an auditorium until a new sanctuary could be added to the educational building. The educational building was built about 300 yards from the original church building. The building was occupied in October 1959. The old church building was torn down, and a church cemetery was established on that property.

In September 1966 planning began for the construction of a new sanctuary. The building was completed in April 1967.

On January 12, 1977, the church voted to build a fellowship hall, and work began February 27. The building was dedicated on July 24, 1977. The parsonage was completed in 1978.

A summer mission was begun in May 1969 at the Little Holland Recreation Area. A lay member of the church conducted the services. The mission continued until the summer of 1974. In the early spring of 2002, the church partnered with the Communities in Schools program and the Hand in Hand project to offer an after-school homework center.

In August 2003 Nelson's Chapel purchased a house and nine acres of land adjacent to the church. Plans will be developed at a later time for use of the property. The church will celebrate its 100th anniversary in 2005.

The following have served as pastors: J.H. Nelson, D.S. Lee, I.C. Miller, J.H. Nelson, J.B. Reid, S.A. Stroup, D.M. Wheeler, W.B. Bryant, A.E. Watts, R.H. Shore, M.D. Blackburn, R.H. Shore, J.M. Matney, Clifton Tuttle, Clinard Brooks, Gwen Sullivan, R.B. Burnett, Gary James, Lawrence Miller, Raymond Sherrill, Dale Matheson, Dale Larew, Guy Langston, Tony Barnes, John DeMauro, Terry Barnes, Leland Green, Douglas Triplett, and Eddie Summerlin.



NEW BEGINNINGS

In 1994 Concord voted to open the doors of the Youth House to begin a Hispanic Mission which eventually became New Beginnings. The pastor was Reynaldo Cantu, a former volunteer with the Home Mission Board at the Harvest Time Church in Maiden. In February 1996 the

Southern Baptist Convention Home Mission Board in partnership with the Baptist State Convention of N.C. and the Association began financial support of this mission along with Concord. In June 2001 the Hispanic Mission moved into the old sanctuary at Mount Zion Baptist Church due to Concord's plans to build a Family Life Center.

The Mission left Mount Zion's old sanctuary on February 28, 2003. For several months, the congregation met in homes for services. On Sunday, September 7, 2003, the Mission began services in a store front building on Main Street in Granite Falls. This sight, next to the old theater, continues to be the meeting location of the church. At the time of printing, New Beginnings has an interim pastor.

NEW LIFE BAPTIST CHURCH

During the summer of 1986, a group of 26 adults met in private homes during the weekday evenings for Bible study, prayer, and Christian fellowship. After much prayer, this group chartered New Life Baptist Church on September 24, 1986. Chris White was called to be pastor.

Over the next four years the congregation occupied four temporary locations in Caldwell and Burke counties. On May 26, 1988, the church purchased 10 1/2 acres of land on the Walt Arney Road as a permanent home.

The next year proved to be very busy as the church called its second pastor and began work on the new property. The tenure of the new pastor proved to be short, and a third pastor, Paul Sizemore, was called to service on December 17, 1989.

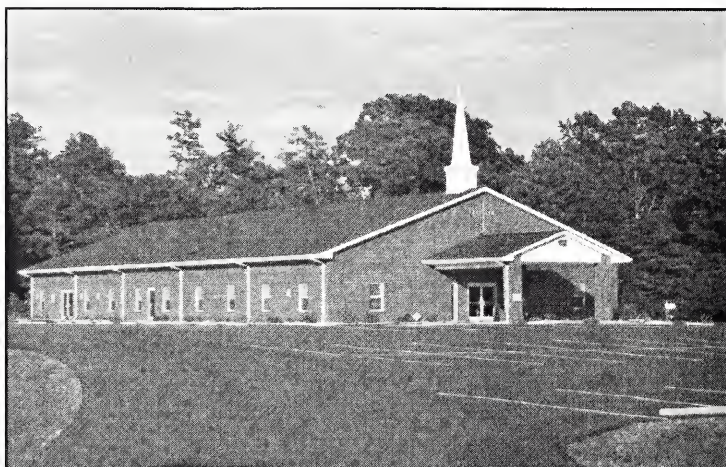
The first worship service was held in the new building on December 16, 1990. In six months the church's membership doubled.

Construction began on the second phase, the addition of an educational wing and the enlargement of the existing sanctuary, in 1995. Philip Garvin was called as pastor on June 1, 1999. On May 1, 2001, Chad Moore became the fifth pastor of the church. By March 2002 the work on the education building was completed. The new sanctuary was finished in April 2002.

Phase three of the building project will be a family life center. After the

resignation of Chad Moore, George Smith was called as interim pastor.





NEW VISION BAPTIST FELLOWSHIP

On June 16, 2002, approximately 115 adults assembled at Cedar Valley Ruritan Clubhouse to discuss starting a new church. Charles Murrell told those assembled that the Association wished to help plant a church in the Grace Chapel community and asked if the group would like to assist.

The name "New Vision Baptist Fellowship" was voted on unanimously. On June 23, 2002, the first morning worship service was held on Stamey Road in Hudson. Attendance was 165. At the evening service, Murrell talked to the group about establishing a church. Items mentioned were a church constitution, by-laws, incorporation for protection from personal liability, a mission statement, and insurance. A church clerk was elected.

On June 30, 2002, Charles Murrell was elected pastor of the fellowship. By-laws and a church constitution were adopted. On July 7, 2002, the church was established with 158 charter members. In April 2003 the church purchased 15 acres of land in the Grace Chapel community for a future church building.

NORTH CATAWBA BAPTIST CHURCH

North Catawba Baptist Church was constituted soon after the Revolutionary War by Cleveland Coffey. Among the charter members were: William Bradshaw and wife, Annie Harshaw, Billie McDaniel and wife, Patty Conley, Nancy Bradshaw, Richard Beane and wife, and Susan Humphres. The exact year of organization is questionable. Some accounts report 1795,

while others say it is not definitely known, placing the date 1788 to 1790, or as early as 1771. Records begin in 1850 with references to previous church history, stating that earlier records were lost. However, there are numerous references to the church in early historical records of the area.

The church received its name from its location on the north side of the Catawba River. There have been five locations since the church was organized. It is said that the Gospel was preached from a huge stump before the first building was built. The first



three buildings were made of logs, and the fourth building was of frame construction built for a school, the Catawba Academy. This building was located about one-fourth of a mile from the present church. In 1859 the third log building burned and the church moved into the academy building, remaining there until a new building constructed at the present site was completed in 1907. The church used this building until the present brick structure was completed in 1972.

In November 1935 the church voted to construct a Sunday School building. The building was dedicated in May 1937. In April 1945 members voted to build a parsonage. The parsonage was renovated in 1961 and again in 1988. In 1995 the church voted to provide the pastor a housing allowance and to begin using the parsonage as rental property.

On February 21, 1964, the church accepted a bid to construct the first unit of a new educational building. The first unit was completed in 1966. The second unit was occupied in October 1967. A chapel housed on the ground level of the educational building was used for worship services. The

white frame sanctuary and old educational building were torn down in January 1968.

In 1970 members adopted plans for the current sanctuary. The groundbreaking took place on March 5, 1972. Members held the first service in the new sanctuary, the sixth to house the congregation since its organization, on December 3, 1972.

The first Sunday School was organized in 1858. In 1924 the first BYPU was one of only seven in the Catawba River Association. The WMU was organized in June 1912. The Brotherhood program was organized in March 1950. Joe Puett, church pastor, was elected as first president.

The church has furnished charter members for five churches—Enon and Antioch in the Catawba River Association, and Mountain Grove, Lovelady, and Philadelphia Primitive Baptist Church, which pulled out when the church voted to support mission work in 1877. The Lovelady Church was constituted in 1878 by former slaves that belonged to the church.

North Catawba was originally a member of the Strawberry Association of Virginia. In 1786 the Yadkin Association was begun as an arm of the Strawberry Association, and the church was among the churches in the new association. It was dismissed from the Yadkin Association in 1800 and probably joined the Broad River Association. North Catawba was one of the charter members of the Catawba River Association, organized in 1829, and remained in that association until September 22, 1957, when the church voted to join the Caldwell Association.

The church has ordained fifteen ministers to the Gospel ministry: William Bradshaw; James Bradshaw; D.W. Conway; B.H. Martin; Reubin Hawks; J.S. Corpening; W.R. Bradshaw; W.A. McCall; Lloyd Smith; H.S. Benfield; D.B. Cannon; J.C. Brooks; R.F. Smith, Jr.; David May; and Ned Webb.

The following have served as pastors: Cleveland Coffey, Anderson Carlton, William Bradshaw, William Dodson, Hosea Holcomb, Reubin Coffey, Thomas Craig, J.J. Watts, James Bradshaw, D.W. Conway, C.C. Poole, R.L. Patton, J.A. Rector, I.W. Thomas, W.F. Hull, A.M. Murcheson, J.J. L. Sherwood, C.E. Beaver, A.W. Setzer, J.G. Benfield, W.R. Bradshaw, J.S. Benfield, C.A. Lineberger, J.L. Teague, W.B. Bryant, C.A. Abernethy, Perry Crouch, W.H. Flowers, D.B. Cannon, J. L. Bragg, Robert Frye, Joe Puett, R.M. Heavenner, Paul Ross, James Peck, R. N. Hardin, David May, Gordon Scruggs, L.W. Teague, Ned H. Webb, Wayne V. Riddle, and John Barnhardt.

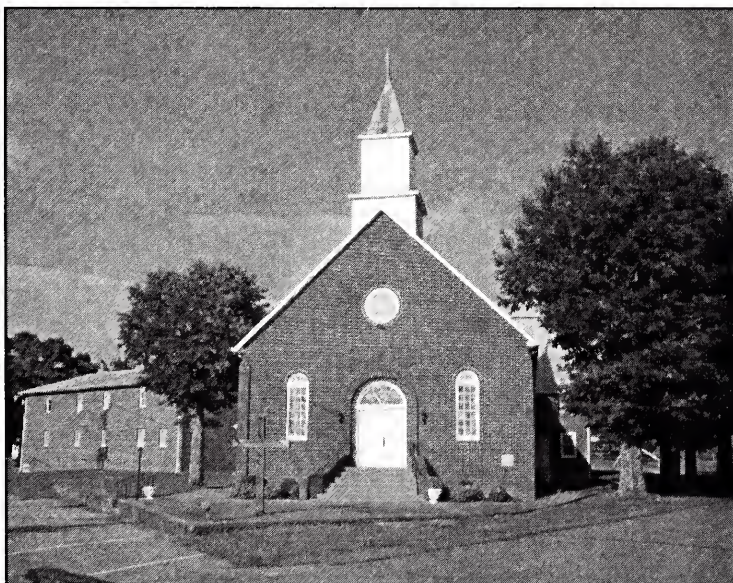
OAK GROVE BAPTIST CHURCH

On November 20, 1938, the people of Union Grove community met at Union Grove Methodist Church to organize a missionary Baptist church. Nineteen people presented themselves for membership. The church was named "Oak Grove Baptist Church."

On December 2, 1938, J. W. Fox was elected pastor and served until August 30, 1942. Then James T. Richards was elected to preach for six months. On August 22, 1943, J.W. Fox was reelected as pastor and preached until Luther Hollar was nominated on October 3, 1943. On November 5, 1944, Geter Porch was elected pastor.

Ray Yarborough was called as pastor on December 7, 1947, and served until April 29, 1951. While Yarborough was pastor the church parsonage was constructed. T.W. Hearne became pastor on June 3, 1951. The present building was constructed during his tenure. Hearne resigned on June 15, 1952. Thomas B. Flowe was called on November 3, 1952 and served until October 27, 1963.

The church called Dean Harrold on April 19, 1964, and he served until October 8, 1967. Harold Meeks began his service on February 25, 1968, and served until August 30, 1970. Gordon Pope was called on January 10, 1971, and served until February 14, 1982. Wayne White came as pastor on March 6, 1983.



Construction on the present building began in 1951, with the second floor being completed in 1953 and the third floor in 1954. The previous building was the original Union Grove Methodist Church. In 1958 a fellowship building was constructed. It was enlarged in 1970.

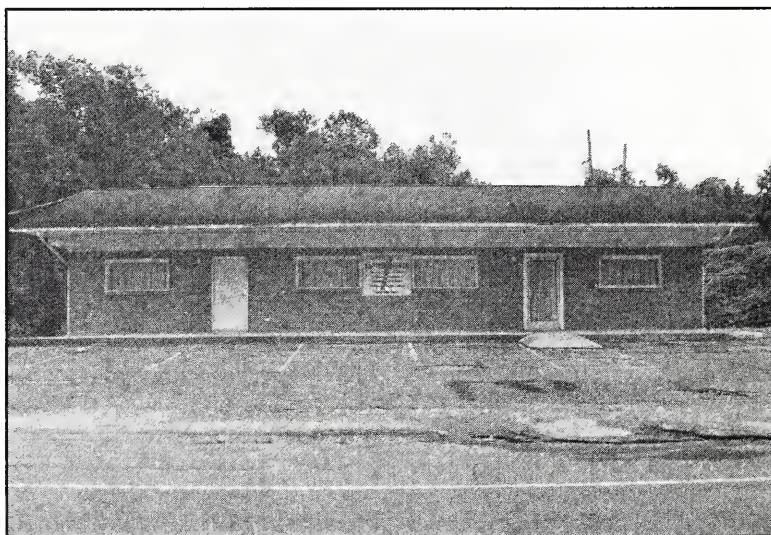
Improvements were made to the church property and the parsonage in the early 1960s. Further additions were completed in 1970. The sanctuary was remodeled in 1985. On November 20, 1988, the church celebrated its 50th anniversary.

A new educational building was dedicated on August 11, 1991. Exterior improvements were made in 2003.

The church has ordained five men to the Gospel ministry: James Taft "Jim" Richards; Joe Richards; John Willard "Pete" Myers; Henry Hollar, Jr.; and Billy Pipes. Also, three have been licensed to preach—Dale Clark, Walter Church, and Nathaniel White.

OPEN DOOR BAPTIST CHURCH

Open Door Baptist Church started as a mission of Kings Creek Baptist Church on May 1, 1988, in the old South Lenoir Methodist Church building. At that time, the church had 10 for Sunday School and 15 for worship services. The pastor was Tony Johnson. Mission members were: Tony



Johnson, his wife and two children; Gene and Jean Townsend; Jim and Mary Rose; Debbie Robinson and children; Dorothy Perkins; and Lucille McGarr.

Open Door was constituted on August 25, 1991. The charter members were Pastor Allen and Shirley Younce; Billy and Mary Calloway; Roger and Mary Calloway; Patricia, Amanda, Elvie and Roger Calloway; Heath and Odell Miller; Gene and Jean Townsend; Dorothy Perkins; and Lucille McGarr.

The church has worshipped at the Seventh Day Advent Christian Building, the Baptist Center, and is currently worshipping in a former restaurant building in the Dudley Shoals community. Allen Younce is the pastor.



PINEY GROVE BAPTIST CHURCH

Piney Grove Baptist Church was organized on September 15, 1869, with seven members: L. G. Pennel, Jefferson Watts, Anney Simmons, William Pennel, Manusa A. Pennel, Smith Watts, and Nancy Simmons. The constituting presbytery was Linvil Land and J.H. West, with Land being chosen the first pastor. Piney Grove was a charter member of the Association.

The original building was a log structure which was replaced by a frame building in 1887. The frame building was destroyed by fire on February 16, 1941. A second frame building was dedicated in 1943, with additional Sunday School space added to the main building in 1950. The church parson-

age was erected in 1957, and a new sanctuary was built in 1978. In 1995 the old framed building was renovated for educational use.

Those who have served the church as pastors are: Linvil Land; J. H. West; Isaac Smith; R.H. Moody; G.H. Church; A S. Church; J.S. Gwaltney; A.T. Pardue; John H. Nelson; I. C. Miller; John Carlton; George Z. Bumgarner; J.W. Watts; J.L. Greene; Will J. Cook; E.C. Hodges; Clifton Tuttle; Bernard Tuttle; Gwyn P. Sullivan; Clell Cook; Stuart Johnson; Tommy Johnson; Dale Thornburg; John O. Adams; G.H. Shope, Jr.; David Philbeck; Gilbert L. Larew; Rick Turbeyville; and Jerry Reeves.

The church has ordained five men to the Gospel ministry: I.J. Hawkins, R.L. Adkins, Walter M. Dula, Ira Greene, and Kevin Holder.



PISGAH BAPTIST CHURCH

Pisgah Baptist Church was founded in May 1877, when John A. Farthing and Isaac Smith were called to form a presbytery to constitute a new church. There were 25 charter members, and services were held one Sunday each month.

In June 1877 the church was admitted to the Three Forks Baptist Association. After several years, in 1885 the church became a charter member of the Association. The first Sunday School was organized in 1891.

In 1953, with the construction of a new building, the church was relocated directly across the road from the original location. In 1963 a wing was added to the building. In July 1991 the congregation moved into a new sanctuary.

The pastor in 2005 is Horace Minton.

POOVEY'S CHAPEL BAPTIST CHURCH

On April 10, 1932, a presbytery met in what was then the Pine Mountain schoolhouse for the purpose of organizing a church. The schoolhouse and 1 1/2 acres of land had been purchased earlier from the state of North Carolina for this purpose. The presbytery consisted of eight men: Dr. R.D. Carrol, Maston Bradshaw, Luther Haas, Joe Greer, Leonard Bean, Deacon H. E. Austin, and Deacon C.W. Colvard.

For several years Joe Greer had conducted worship services several times a month for the community in the schoolhouse. Greer would walk from his home in Granite Falls. The people felt a growing need for a church in the community. The newly organized church was named Poovey's Chapel Bap-



tist Church. There were twenty-six charter members: G.S. Hartley, G.M. Hatley, Frank Hatley, R.T. Hartley, Earl Hartley, W.F. Hatley, Roy Hartley, J.R. Barber, Carl Smith, Alex Henderson, Floyd Henderson, Mary Hatley, Laura Hartley, Grace Hartley, Lucy Hatley, Mrs. Floyd Henderson, Lois Henderson, Mattie Justice, Gladys Hartley, Mrs. J.R. Barber, Flossie Smith, Floe Henderson, Julie Austin, Sadie Austin, Myrtle Austin, and Lydia Duncan.

On May 15, 1932, Maston Bradshaw was called to be the first pastor. The first delegates to the Caldwell Baptist Association were appointed in September 1932. Bradshaw resigned in November of that same year. On January 22, 1933, Guthrie Curtis was called as pastor and served until October 1935. The next minister was J.H. Crisp who was called on November 17, 1935. This was Crisp's first pastorate.

In July 1937 the REA brought electricity to the community, and the church installed its first electric lights. Until that time, hanging kerosene lamps had been used.

Crisp left on August 20, 1938, and in October Dewey Helton was called as pastor. He served until September 1939. The next minister was R.L. Prestwood, who served exactly two years. At that time, Crisp was called as pastor a second time.

Crisp resigned as pastor in September 1942, and that same month Frank Knight was called. During Knight's ministry the building plans for a new sanctuary were approved. The first service held in it was the Christmas program in 1947.

Knight resigned in August 1951, and on October 7, 1951, Will Bolick was called as pastor and served until August 1953. At that time Horace Harris was called.

The WMU was begun in 1953. The YWA was begun in 1957. GA's began in 1954 and the Sunbeams in 1963. The church library was started in February 1954. Poovey's Chapel has ordained one minister, Marvin Saunders on September 4, 1955.

On February 19, 1956, a proposal for building a new sanctuary rather than making additions to the existing building and attempting to update it was presented. The old building would be used for an educational building. The church approved this plan.

On June 3, 1956, Harris' resignation was accepted, and on July 13, 1956, Sam Silvers became pastor. He served until March 31, 1957. Victor Phillips succeeded him in June and served until February 1958. On April 6, 1958, Charlie Holshouser began serving as supply pastor.

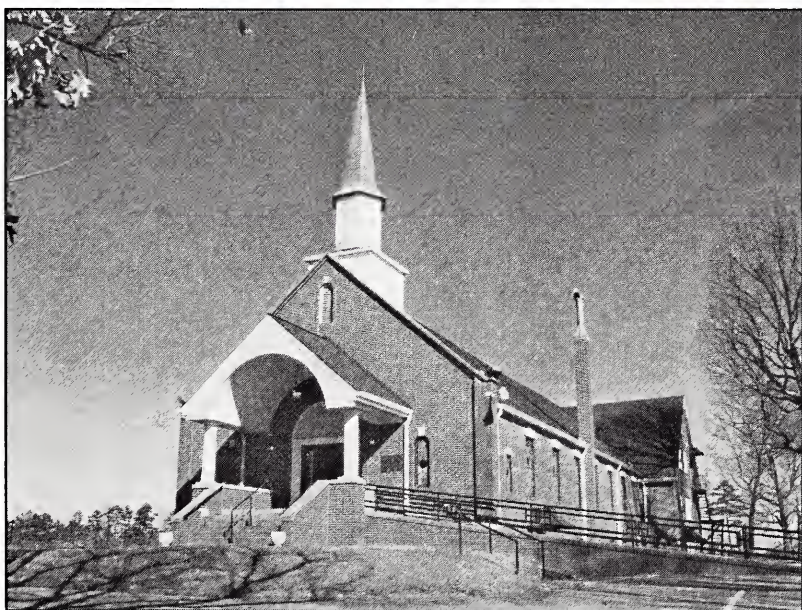
The first service in the new sanctuary was held on the first Sunday in July 1959. Holshouser resigned on December 6, 1959, and on January 3, 1960, Charlie Keener became pastor.

On July 7, 1968, the church decided to build a parsonage. Keener resigned on July 5, 1970, and Charles Perry became pastor on October 4, 1970. He and his family were the first to occupy the parsonage. On February 15, 1976, the church called H. Dean Harrold as pastor. Harrold began serving on April 4, 1976.

On April 18, 1982, the church celebrated its fiftieth anniversary. The Brotherhood was organized on May 15, 1983. A groundbreaking service for a new fellowship hall was held on January 1, 1995. Harrold resigned on December 3, 1995, and Nicky Waters became pastor on June 9, 1996. A new library, new offices, several new Sunday School classrooms, and other church renovations were completed in the spring of 2001.

POOVEY'S GROVE BAPTIST CHURCH

In 1898 a group of people built a brush arbor as a place of worship. A presbytery composed of J.Z. Griffin, N.W. Conway, D.L. Miller, J.A. Turnmyer, and N.W. Helton met in November 1898 with those holding letters. J.S. Poovey, Monroe Spencer, H.C. and Caroline Starnes and their



daughter M.C. Starnes were constituted into a Baptist church. J.C. Travis and N.C. Chester "were received on application."

The church continued to worship in the brush arbor for some time. For the first year, two ministers, J.Z. Griffin and W.W. Conway, worked together in pastoring the church. In March 1899 a building committee was appointed. There is no record as to when the building was completed. J.S. Poovey gave the building site and most of the building materials. His wife, Ann Poovey, gave a \$20 gold piece to be used to buy the windows. Because of the generosity of this couple, the church was named in their honor. This first structure was a one-room, wooden building with two doors at the front. In July 1899 delegates were appointed to the Association.

W.W. Conway served as pastor through August 1899, and J.Z. Griffin continued the ministry until October 1900. In November of the same year, J.M. Shaver began his work as pastor and continued until April 1910.

In April 1911 the church gave J.B. Reid a unanimous call as pastor. It was under his leadership that the first Sunday School was organized. In November 1912 Reid died, and Shaver was called back as minister. Mission work was stressed during Shaver's second tenure. An organ was bought in 1916. Until that time D. Keller, the song leader, sang "Sol-me-do-sol-do" and "histed" the tune.

J.G. Benfield began his pastorate in 1926. On September 12, 1926, the church licensed Gordon L. Keller to the Gospel ministry. The BYPU, which had been started during the former pastorate, was re-organized. Under Benfield's leadership several improvements were made on the church building.

B.H. Parker was pastor from 1932 to 1939. The brick auditorium was erected in 1938. Following Parker's resignation, L.W. Teague was called to the church and served two years. He left Poovey's Grove to become a military chaplain.

On August 11, 1940, S.M. Stroupe was called, and he served through May 1947. The first written records of the WMU date from 1941. A parsonage was built in 1945. On December 29, 1946, the church voted to call a full-time pastor. Stroupe was the first full-time pastor, and he and his family were the first to live in the parsonage.

After Stroupe's resignation, Elmer Carter was called on September 21, 1951. Under his leadership an educational building was erected in 1952. A dedication service was held on September 6, 1955. On January 24, 1954, the church licensed J.D. Craig to the ministry.

Paul Lovingood was called as pastor on August 1, 1957. Under his leadership the auditorium was remodeled.

Audley Frazier become pastor in 1963. In 1968 B. Lester Huff became pastor. A new parsonage was built, and the Huffs were the first to live in the house. At the death of Huff, pastors of three neighboring churches took turns preaching. These ministers were Claud Dick, Granite Falls First; Roy Collins, Concord; and Guy Longshore, Rhodhiss.

Raymond Long succeeded Huff. Charles Whitaker became pastor in 1976 and served until 1978. In 1979 Phillip Latta came as pastor.

Baptist Young Women was organized in March 1980. In November 1980 a revision of the constitution and by-laws was approved by the church.

In 1982 John Davis was appointed by the Home Mission Board as Church Planter for a mission in West Virginia. The church helped to buy 6 1/2 acres of land in Union, West Virginia, to build a church. On February 26, 1984, Phillip Latta resigned as pastor of Poovey's Grove.

On March 25, 1984, the church called Roger Mercer as pastor. Mercer began his ministry in July 1984. He served faithfully for twenty years, preaching his farewell message on June 27, 2004. He passed away at his home on July 12, 2004. The interim pastor is Jim Hamby.

In August 1984 the church licensed Charles L. Summerlin into the ministry. Music directors have included: Ronald Hendricks, Marlene Alexander, Bill Green, Mack Fletcher, and Mikie Moore.

RHODHISS FIRST BAPTIST CHURCH



On February 18, 1906, twenty-nine Baptists met to organize a Baptist church, which was named Rhodhiss Baptist Church. The charter members were: Nola Jay, Ollie Munday, Rev. J.F. Crisp, Leah Crisp, Mary Crisp, Fannie Crisp, Addie Crisp, Pearl Crisp, Mrs. M.R.

Wilson, Ollie Crouse, Martha Holsclaw, Myrtle Wilson, Mr. and Mrs. Phillip Crouse, Mr. and Mrs. Thomas Crouse, James Ferguson, Hattie Morrison, Hettie Crouse, Mr. and Mrs. R.P. Scruggs, Marvin Scruggs, Lether Holsclaw, G.F. Smith, Haskell Dryman, Eulola Dryman, Robert Branch, E.R. Mull, and Mrs. L.G. Holsclaw.

W.P. Southern was elected pastor. The church became a member of the Association on September 16, 1906. The church held its first services in the homes of the members and later in what became the conference room for the mill office. On July 11, 1911, the church voted to purchase the Lutheran church building.

On January 12, 1958, the name of Rhodhiss Baptist Church was changed to the First Baptist Church of Rhodhiss. On May 11, 1958, the church voted to build the present building to be located on land donated by Pacific Mills. The first worship service was held in the new building on December 21, 1958. The pastorium was built in 1963.

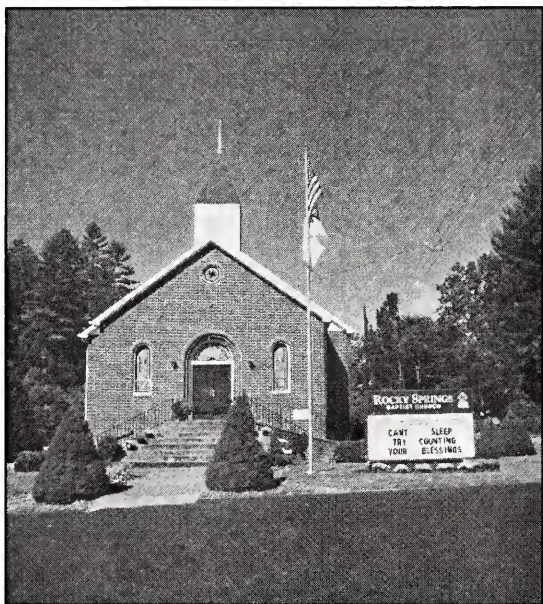
The church has ordained the following men into the Gospel ministry: S.A. Stroup, Q.T. Curtis, Guthrie Curtis, Grant Miller, John Haas, Jeta Poarch, Joe Bill Church, Lanny Elmore, Dan Greene, Chris Hefner, Robert Hefner, and Ashley Crouse.

The WMU began in 1931, and Brotherhood began in 1958. Members of the church have participated in both national and international mission trips.

The church has been served by the following pastors: W.P. Southern; G.C. Ivery; C.M. Ervin; C.A. Rhyne; W.A. Stephenson; O.C. Abec; J.G. Benfield; T.A. Payne; H.B. Chronister; W.D. Early; Leroy Thomas; L.W. Teague; R.F. Mayberry; Jeta Baker; Frank Colburn; L. Vernon Connell; C.B. Bobbitt; W. L. Pitts; Harold L. Brown, Sr.; Millard Crumpler; E. Guy Longshore, Jr.; James D. Cool; David Philbeck; Dr. Robert E. Wiggins, Sr.; and Conrad G. Hefner. Arnold Bell is the interim pastor at the time of printing.

ROCKY SPRINGS BAPTIST CHURCH

Rocky Springs Baptist Church was organized on March 11, 1843, about a mile from its present site on the Webb place near the waterfalls, hence the name of Rocky Springs. Joseph Harrison, Thomas Craig, and Thomas Carlton founded the church, and soon after, it was moved to the present



location. In March 1909 the church met at Puett Hill School house, located approximately where the church cemetery is today.

Because of the devastation caused by the flood in August 1916, the pastor asked the congregation to lower his salary because of the misfortunes caused by the flood.

In 1940 about 30 members left to form a mission that became Rufus Baptist Church in 1957. A flood on August 13, 1940, washed the

Rocky Springs church building off its foundation. At that time some of the members left to form Mulvale Baptist Church. Through the hard work and dedication of the remaining members, the Rocky Springs building was moved up next to the road.

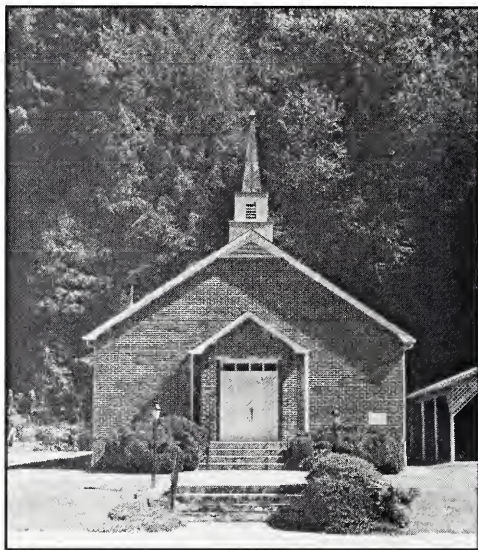
On November 15, 1953, the church building was destroyed by fire. During the rebuilding, the congregation met in the elementary school building. The present church building was completed on April 25, 1954. In 1963 the church purchased a cemetery. The church voted to begin full-time ministry in 1965. In March 1966 the church voted to build a parsonage. The church purchased the property adjoining the church parsonage in March 1973, and in May 1991 the church purchased land across the highway.

The following have served as pastor: E.D. Crisp, J.J.L. Sherwood, W.N. Cook, S.B. McCall, J.O. Fulbright, J.G. Benfield, J.B. Pruitt, J.C. Miller, J.W. Watts, W.B. Ashley, W.D. Earley, J.H. Crisp, T.E. Payne, Horace Harris, Sam Silvers, L.B. Beane, Homer Messer, Dewey Newton, Stanley Townsend, Romulus Setzer, C.R. McFelea, Ralph Staton, Stewart White, Raymond Whitfield, A.J. Singley, Mickey Propst, Tom Moser, Joe Barrett, Randy Queen, and Joseph Greer.

RUFUS BAPTIST CHURCH

On June 16, 1940, Rocky Springs was seated in a business conference. The purpose of this meeting was to establish a mission church in the Mulberry community. The recommendation was approved with 24 letters being voted into the newly organized church called Rufus Baptist Church.

The charter members were: Mr. and Mrs. Clay Hart, Mr. and Mrs. P.H. Moore, Mr. and Mrs. J.A. Laxton, Mr. and Mrs. J.A. Bradshaw, Mr. and Mrs. W. Coy Greene, Mr. and Mrs. Buster Greene, Mr. and Mrs. Jake Bean, Mr. and Mrs. Bruce Coffey, George Nichols, Connor Greene, Arlea Greene Hart, Ellen Mast, Lex Mast, L.H. Moore, and Stella Moore. Ruby Braswell was received by letter from Mortimer Baptist Church.



Herring Crisp was called by the new church as pastor/moderator. The newly formed church met for worship service twice each month.

The first church building was a small log structure that had formerly been the Rufus School House. On March 16, 1941, Rufus became a member of the Association.

In a business meeting on June 9, 1956, the church voted to construct a new building on the original site. That building is being used today.

Pastors that have served Rufus Baptist Church are: J. Herring Crisp, Clell Cooke, Will Bolick, Walter Dula, Ralph Staton, Gene Clark, Keith Cline, Joe L. Helton, and Todd Cardwell.

SETZER CREEK BAPTIST CHURCH

On Saturday, September 11, 1948, a group of people gathered at a vacant storehouse belonging to J.T. Laws for the purpose of organizing a Baptist church. A presbytery was formed of the following ministers: L.B. Beane



of Maple Grove, H.R. Harris of Temple, J.H. Crisp of Central, R.C. Cook of Globe, J.T. Laws holding his letter, J.H. Nelson holding his letter, and Deacon D. R. Collins of Yadkin. L.B. Beane was chosen Moderator, and J.H. Nelson was chosen clerk of the presbytery.

The charter members were: J.T. Laws, Rev. and Mrs. J.H. Nelson, Viola Andrews, S.W. Andrews, Betty Jean Andrews, Mr. and Mrs. Orville Greer, W.S. Miller, Daisy McLean, Dayton McLean, Mr. and Mrs. T.R. Gentry, Mr. and Mrs. Bruna Harold, Sarah Dryson, Mr. and Mrs. Everette Coffey, Julia Penley, Glene Greer Turnmire, Mable Greer Freeman, Margaret Nelson, and Bobby Nelson.

The name "Setzer Creek Baptist Church" was presented and adopted. The church was accepted into the Association on September 21, 1950. A building was constructed on the property donated by T.R. Gentry. Later, seven Sunday School rooms were built. Seeing a need for parking facilities and a larger building, the congregation purchased land and the present building was erected. It was occupied in October 1955. A parsonage was built in 1961. A dedication service was held on August 27, 1971.

Pastors have included: John H. Nelson, Will Cook, Clell Cook, A.C. Moody, O.B. Hammond, Cecil Arney, Romelus H. Setzer, Walter Hare, Thomas Taylor, Robert James, Raymond Turbyfill, J.D. Grasty, Morris Tuttle, Robert Kirby, Herbert McCoy, and Kenneth Mashburn. Gary James, Carl Osborne, and Brown Howell have been ordained to the Gospel ministry.

In 1980 an educational building was constructed, and the sanctuary was renovated. A dedication service was held in December 1980. In 1990 the renovation and the enlargement of the sanctuary and of other facilities were completed. The new fellowship hall and remodeled sanctuary were dedicated in 1991.

In March 1995 Setzer Creek adopted a constitution and by-laws. The church completed work on incorporation on August 27, 1995.

SUNRISE BAPTIST CHURCH

In the summer of 1956, Mt. Zion Church held a VBS in a small garage building on a hill near the present Sunrise church building. Faye Turnmire was in charge of this school. As a result of this school, Mt. Zion saw the need of a mission in this area.

In the spring of 1957, a five-room house across the road from the present church building was rented and a mission started. In September 1957 it was realized that a worship service should be provided in addition to Sunday School. Charlie Cook began his service as pastor on September 25. As attendance increased, the need for a larger building was felt. The first building, housing a sanctuary and classroom space, was dedicated on June 29, 1958.

In September 1966 Cooke resigned, and in March 1967 the church called Edd Warren. In August 1967 the mission was organized into Sunrise Baptist Church.

In 1983 the existing building was remodeled. A new fellowship hall was completed in 1988.

Edd Warren retired in March 2004 after serving the church for 36 years. In May 2004 David Woods was called as the new pastor.





TEMPLE HILL BAPTIST CHURCH

In 1938, after weekly prayer meetings in community homes, a small group of people met in an old building on the site of the present church. In 1941 a building was constructed for worship. In July 1946 a council was formed to organize Temple Hill Baptist Church. The same year the church joined the Association.

L.R. Davis was the first pastor. Other pastors who have served are: Henry Colvard, Harley Coffey, W.E. Keller, Henry McDuffie, J.D. Grasty, Hugh Kincaid, Charles Murrell, and Brian Correll. At the time of printing, Temple Hill had an interim pastor.

In 1960 the church built a parsonage. In 1962 an educational building was erected which consisted of thirteen Sunday School rooms, a choir loft, two restrooms, and a baptistry. New pews were installed, and the church was completely bricked. In 1969 renovations were made to the parsonage. On September 1, 1969, a committee recommended that a new sanctuary and educational building be constructed. In December 1971 the new building was dedicated. In the 1980s the church built a new fellowship hall. A new Christian Life Center was constructed in 2001.

Men from Temple Hill who have entered the ministry are Joe Helton and Todd Leger.

UNION BAPTIST CHURCH

Union Baptist Church was organized on June 2, 1814, in Burke County—now Caldwell—by a presbytery composed of John Carlton, William Dotson, and Moses Stanbury. The first pastor was William Dotson.

Union first joined the Brier Creek Association. In 1827 it joined the Catawba River Association. It then became a member of the Lewis Fork Association, joining that body in 1836. When the Brushy Mountain Association was formed, it belonged to that association. Union was a charter member of the Caldwell Association.

In 1826 seventeen members were granted letters of dismissal to constitute a church at Antioch, now in Alexander County. In 1861 seven members were granted letters of dismissal to form a church at Dudley Shoals in Caldwell County.

The first house of worship was built of pine logs. Pine knots and tallow candles were used for lighting. There is a tradition that the Methodists assisted in the erection of this first original building and that they used it for

worship until a later date. Hence it was called "Union."

The first building served Union for 61 years. In 1875 the congregation decided to build a larger one-room structure. The building was used for worship before it was completed. The second building served as a place of worship for the next 65 years.

In 1940 a committee was appointed to build the present grey-granite edifice. In August



1941 the decision was made to tear down the old building and hold services at Oak Hill School until the new building was completed. The first service was held in the new building on Easter Sunday 1942.

In February 1954 a parsonage was completed. In May 1956 a committee was established to work out plans for an educational building. The building was completed in January 1959. Additional classrooms were built in 1964. When the sanctuary was enlarged in 1967, the baptistry and memorial windows were added.

Union's church minutes from earliest days attest to an organized manner of conducting church business. Formal adoption of a constitution and by-laws occurred on September 8, 1970.

Pastors who have served Union include: William Dodson, Sr.; John Carlton; Benjamin Beach; William Swanson; William Holder; Cornelius Livingston; Smith Ferguson; William Goforth; J.J. Watts; James Reed; Houston Holsclaw; J.H. West; J.B. Powell; Isaac Oxford; Jacob Crouch; William Pool; J.T. Shell; J.B. Pool; W.A. Pool; J.M. Shaver; J.W. Watts; Levi Teague; W.R. Beach; T.E. Payne; W.W. Lyons; Grant R. Miller, Jr.; W. Otto Johnson; Don Peek; Elmer Carter; Sam Stevenson; Dale Throneburg; L.J. Culler; Charles Ginn; Mark Gold; Wesley Price; James Outlaw; Richard Martin, and Scott Thomas. Myron Davis was called as pastor on January 16, 2005.

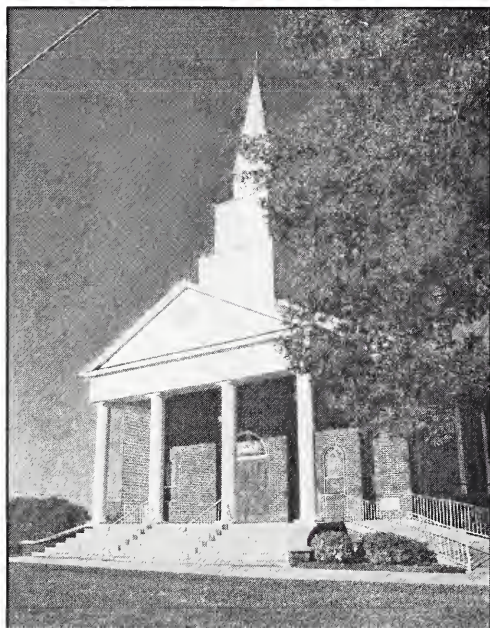
Persons who have served as music director include: Curtis Moore, Michael West, Kyle Roberts, John Hawkins, Bill Shaver, Ellen Self, Dottie Miller, Doug Thompson, Stuart Braswell, and Rodney Smith.

UNION GROVE BAPTIST CHURCH

Union Grove Baptist Church was constituted in September 1899. Charter members were: W.J. Bean, Mary Bean, C.L. Smith, Jemima Smith, A.S. Smith, Grace Smith, W.N. Underdown, Salvadore Underdown, Corda Underdown, Elvira Gilbert, Susan Bean, Arthur Kelly, Sidda Smith, H.E. Bean, S.L. Bean, G.W. Smith, and Ruhama Smith. D.L. Miller was elected pastor. The church joined the Association in September 1899.

The church was organized in a "brush arbor." The first building was a one-room white frame structure, with curtains used to separate the Sunday School classes.

On June 27, 1937, the members voted to build a new building. Several years later an educational building was added. The first pastorium was built



in 1950 and is now the home of the Minister of Music & Youth. The present church building was completed in 1964. The present pastorium was built in 1972.

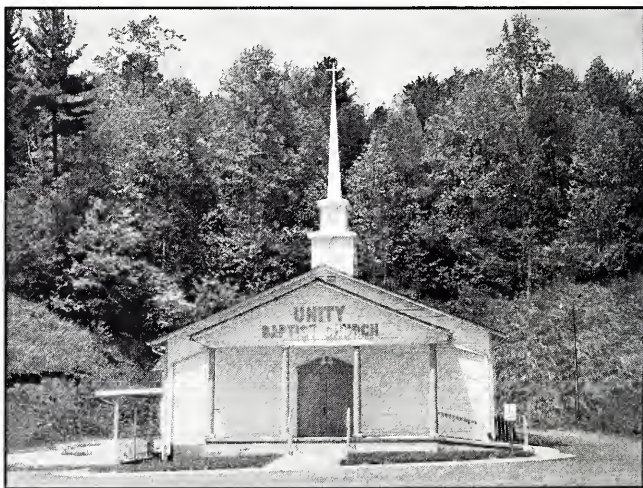
In 1985 the old educational building was renovated to include a media center, music department, and offices for the Minister of Music and Youth, Pastor, and Church Secretary. The renovation included classrooms for the children's department and improvements in the existing educational building.

The first WMU was organized in 1949, and the Brotherhood was organized in 1953.

The following have served as pastors: D.L. Miller, J.R.J. Annas, W.N. Cook, L.C. King, E.D. Crisp, T.P. Shoemake, J.M. Elrod, R.A. Branch, E.M. Bradshaw, W.B. Bryant, R.L. Haas, Boyd Cannon, Charlie Cook, Ed. P. Bennett, L.E. Snipes, Homer Messer, Paul Wilson, J.H. Crisp, L.J. Culler, James Lambert, W.R. Kimberlin, Rufus Edmisten, Guy Helms, Jerome Cash and Samuel F. Craven.

UNITY BAPTIST CHURCH

Unity Baptist Church had its beginnings on February 9, 1986, when fifty people met at the home of Tracy and Linda Bradshaw. Meet-



ings were held for several weeks in different homes. On February 23, 1986, the first official business meeting was held and those present voted to rent a building in Patterson for a church. Also, they chose Johnny McCarty as their pastor. He served until 1989. There were 32 charter members when they were officially recognized as Unity Baptist Church.

Land was purchased in 1988 on Highway 321 and construction was begun. The first services in the new building were held on August 28, 1988.

Hugh Kincaid was pastor from 1990-1994. Edgar Haas started working with the music program in 1994. Paul Dula was called as pastor in 1995. The church joined the Association in 1997. A fellowship hall was built, and a baptistry was installed in 1999.

WEST LENOIR BAPTIST CHURCH



In 1942 thirty charter members met and organized West Lenoir Baptist Church. Hort Knight was elected as the first pastor. A plot of land on North Fairview Drive was purchased, and a small

building was erected.

Later, C.M. Curtis became pastor, followed by Ira Walker. Under Walker's leadership, a new church building was constructed in 1949. Following Walker's resignation, C.R. McFelea became pastor in 1951. In 1957 Paul Wilson was elected pastor. Wilson resigned in 1959, and Jason Stilwell was called to be pastor in January 1960 and served until August 1970.

On October 1, 1970, James Lockee became pastor. During 1971 approximately fourteen acres of land was purchased on the Abington Road for

a new church building and other facilities, and during that year a parsonage was built on the property. On October 29, 1971, groundbreaking ceremonies were held for the construction of the new church building.

In 1978 the fellowship hall was completed. In 1981 a two-story dormitory was constructed beside the fellowship hall. The West Lenoir Baptist Bible Institute, for the training of men to the ministry and greater knowledge of the scriptures, was begun in the fall of 1983. A prayer chapel named Gethsemane was constructed in 1985 between the church building and the parsonage. In 1986 a house was built for the Minister of Music, and the fellowship hall structure was enlarged to include additional classrooms for the Bible Institute and room for other activities.

WHITNEL FIRST BAPTIST CHURCH

First Baptist Church of Whitnel was organized on April 24, 1910. I.W. Thomas and J.S. Gwaltney officiated at the organizational meeting, and Thomas was elected the first pastor. The charter members were: Clay

Harrison, Susan Harrison, Sarah Deal, Kate Deal, Ella Jamison, John F. Barnett, Rossamah E. Smith, Robert M. Smith, J.K. Barber, Spurgeon Barber, Martha Barber, Bessie Barber, J.H. Johnson, Z.H. Johnson, Ida Lutz, Pearl Triplett, Grace Triplett, and D.H. Griffin. In 1910 the church joined the Association.

The first building was a one-room frame building to which Sunday School rooms were later added. The build-



ing was located on the same property and location as the old church building across from American Efird Mills. Prior to that time a community Sunday School and Union services were held in the old school building just across the street, the present site of American Efird Mills (Nelson Plant).

In 1925, under the leadership of T.E. Payne, a new building was erected. While the new building was being built, services were held in Whitnel School. When the new building was completed and ready for use, the congregation assembled in front of the school and marched to the new building. In 1948, under the leadership of M.W. Stallings, the church erected the first parsonage.

Jyles Hall served as pastor from April 14, 1957 to May 1, 1965. Under Hall's leadership, the present building was erected. Construction was begun in September 1958. On March 1, 1959, the church moved into the present educational building. The first use of the new sanctuary was on January 13, 1963.

On September 26, 1965, the church called Stuart Johnson as pastor. During Johnson's pastorate additional property was purchased. A new parsonage was bought, and a full-time Minister of Music and Education was called.

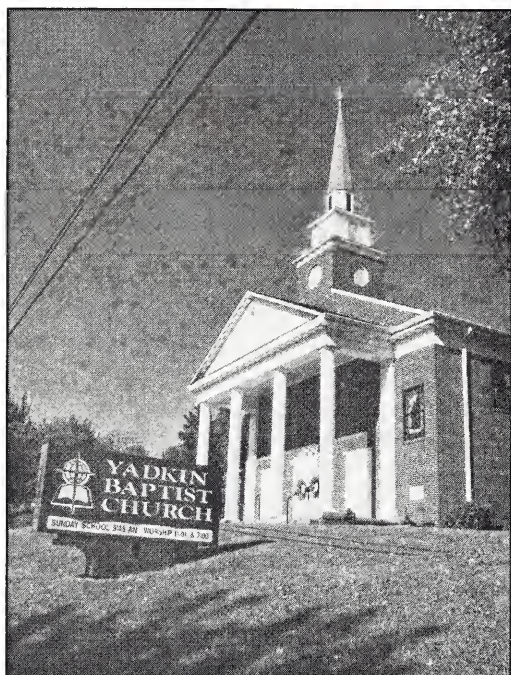
During the pastorate of Haven Lowe from June 30, 1970 to August 10, 1975, the church purchased additional property beside the church and began a bus ministry.

Stuart White came as pastor on January 2, 1983. In June 1983 the church voted to build a new parsonage, which was dedicated on January 29, 1984. White resigned effective February 24, 1991.

Dwight Rice served as pastor from August 4, 1991 to August 22, 1993. James Jernigan served from December 1994 to June 30, 2002. Stuart White returned as pastor on January 1, 2003.

YADKIN BAPTIST CHURCH

Yadkin is the oldest Baptist church, and perhaps the oldest church of any faith, in what is today Caldwell County. The exact date of the formation is lost, but circumstantial evidence would place it around 1778 or 1779. The earliest record book has been lost, and the details of its loss are not known. One story says the book was taken to Virginia and lost in a house fire, and another story is that the house of Thomas Field, an early clerk, burned, and the book was destroyed. The 1810 minutes indicate that the book was missing at that time.



The earliest name of the church was "The Church of Jesus Christ at the Head of the Yadkin." It served the entire northwestern area. On August 11, 1788, the church fixed boundaries between Yadkin and the [North] Catawba Church. At a later time, Yadkin came to an agreement with the Beaver Creek church that the dividing line between the two would be the Buffalo Creek and that neither church would accept members who resided within the "bounds" of the other. Baptists in the Globe, Mulberry, and Buffalo Cove held membership in the

Yadkin until churches were formed in the respective communities.

Probably, the presbytery that organized the church consisted of John Barlow, George McNeil, and Cleveland Coffey, who were the only known Baptist preachers in the region at that time. All three of the men served in pastoral roles for the church in the early days. Later, William Dotson, who moved into the area about 1793, served. It is safe to assume that the first pastor of the church was Cleveland Coffey and that the first deacon was James Coffey, both of whom had been ordained prior to coming into the area.

Tradition says that the church had two locations in Happy Valley on the eastern banks of the Yadkin River. How many buildings were located at the two locations has not been determined, but during the 1916 flood extensive damage occurred to the building in use at that time. However, the building continued to be used until about 1928 when a Presbyterian church building in Patterson that was no longer being used was purchased by the congregation. In 1947 the first parsonage was completed. In 1951 an educational building was erected and was used for worship until the current sanctuary was occupied in 1956. The present pastor's home was built in 1960, and in 1966 construction was completed on a second educational unit that was

called the Children's Annex. In 1987 a renovation program joined the Children's Annex to the main building and created a new office area, fellowship hall, library, choir suite, and remodeled the Sunday School space.

Other pastors who have served since 1885 are H.E. LeQueux; I.W. Thomas; H.M. Croom; C.C. Poole; J.H. Nelson; E.D. Crisp; J.B. Reid; P.H. Eisenhower; John C. Carlton; I.M. Hawkins; J.H. Watts; R.C. Cook; Eugene McMillan; B.F. Peeler; Robert Frye; W. R. Kimberlin; J.E. Ledbetter; Henry C. Cook, Jr.; Jerry Allen; and Robert Livingston. The list of pastors is not exhaustive.

Paid ministers of music include: Margaret Kimberlin, Sarah Woods, Curtis Moore, Brenda Stroup, Marlene Alexander, and Sherrill German.

Yadkin has been active in associations for most of its existence. It was a member of the Strawberry Association of Virginia. In 1790 a group of North Carolina churches, including Yadkin, petitioned the Strawberry Association to be released so they could form an association closer home. This became the Yadkin Association. Yadkin Baptist was a part of this association until 1797 when it was dismissed to join the Mountain Association. In 1872 Yadkin joined with other churches to form the Catawba River Association. Finally, the Caldwell Association was begun in 1885, and Yadkin was one of the original members.

YADKIN VALLEY BAPTIST CHURCH

According to the records, Grady Hamby, R.A. Branch, W.L. Fox, and J. L. Green met on October 19, 1935, to organize a new church named Yadkin Valley Baptist Church. At the second meeting a committee was chosen to see if the new church would conflict with any other church. Levi Green, pastor of Piney Grove, reported no conflict with Piney Grove.

During the third official meeting, members received were: Dock Burress, Mattie Burress, Pink Burress, Jim Crayne, Isebell Crayne, Otis Crayne, Roby Crayne, Hazel Crayne, C.S. Ford, Retha Ford, Connie Ford, Mack Hamby, Grady Hamby, Marthellin Hamby, Earl James, Mamie James, Buron Kirby, Hazel Kirby, Roy Kirby, George Sutton, Julia Sutton, Paul Steele, Ruby Steele, Lee Steele, Mildred Steele, J. Le Vannoy, Minnie Vannoy, Mabelle Vannoy, Myrtle Vannoy, and Louise Watson.

On November 10, 1935, a building committee was appointed. Also, Grady Hamby was elected as pastor. On March 8, 1936, the members voted to build a church building. In September 1941 the church voted to remodel



the church and to add Sunday School classrooms. On March 16, 1946, Wade Younce was the first person called into the Gospel ministry from Yadkin Valley. In 1948 Yadkin Valley joined the Association.

On July 28, 1976, the church voted to build a picnic shelter and a bridge on the opposite side of the church. During the summer of 1982, the shelter was enclosed to make a fellowship hall. In 1986 an addition to the fellowship hall was made, and the building was named Clark Hall in honor of Mr. and Mrs. Zack Clark, who were instrumental in the founding of Yadkin Valley Baptist Church.

In May 1987 Yadkin Valley voted to build an addition adding four new classrooms and enlarging the auditorium.

Pastors who have served include: Grady Hamby, Frank Knight, Will Cook, J.P. Davis, Roy Ray, Jay Younce, O.C. Dellinger, J.W. Ramsey, Homer Messer, Will Bolick, H.H. McManus, Gary James, Howard Hawkins, Jerry McFelea, Allan Hall, Morris Tuttle, Bill Hamby, Doyle Watson, Gary Teague, and Bobby Pritchard.

ZACK'S FORK BAPTIST CHURCH

In the summer of 1948, Sunday School and preaching services began in the Cottrell Hill schoolhouse under the direction of C.J. Mull and Lewis

Swanson from the Hartland community. They were accompanied by Claude Ballew of the Cottrell Hill community.

On July 18, 1948, a group of members from Calvary Baptist Church organized a church body as a mission of Calvary with C.J. Mull as leader. This plan did not work, so on November 20, 1948, an independent body was set up by a presbytery composed of the following: W. B. Cook, William Reece, Eugene Secrest, George A. Mull, R.H. Raby, and Deacon W.J. Mull, all of Burke County. This presbytery ordained C.J. Mull as minister and three Cottrell Hill residents as deacons. This church body was composed of a few members each from Calvary and Blair's Fork Baptist churches and other baptized believers.

Work was started immediately on a church building. By June 1949 services were being held in the basement of the new building until the auditorium could be constructed. The church structure was completed by private subscriptions and free labor and was known as the Cottrell Hill Missionary Baptist Church.



About this time doubts sprang up in the minds of some members about the validity of the original organization of the church body. The church body then dwindled and almost disbanded. Finally, on October 23, 1950, a few of the most interested members and a majority of deacons of the Cottrell Hill Church met at the home of R.L. Barlow for the purpose of re-establishing a church. Pastor Edd Crump and the deacons of Calvary were invited to attend this meeting. It was

agreed that the church needed to be reorganized as a mission of Calvary. On October 26, 1950, the pastor and deacons of Calvary and the former deacons of Cottrell Hill met at Cottrell Hill church for the purpose of drawing up recommendations for the organization of a new church body, which was done on October 28, 1950. It was also recommended and approved that the name be changed to Zack's Fork Baptist Church.

On November 26, 1950, W.H. Edmisten came to Zack's Fork as full-time pastor, receiving his salary from Calvary. Edmisten was called again as pastor of the church on June 9, 1951. The congregation was recognized by the Association as a newly-organized Baptist mission, and it was taken under the Association's watchcare on September 20, 1951. On September 18, 1952, the Zack's Fork Baptist Church was accepted into full membership.

Edmisten served as pastor until his resignation on April 5, 1953. Others who have served as pastor are: Francis Prestwood, Sam Silvers, Paul Wilson, Paul Braswell, and Wayne Borders. At the time of printing, Zack's Fork had an interim pastor.

In July 1972 a new brick structure was begun a little north of the old church building. It was dedicated on June 3, 1973. A church parsonage was completed on December 15, 1977. A fellowship hall, which was occupied on September 7, 1982, was enlarged in 2000. Also, a new library was established.

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To the people who wrote the histories of the individual churches.

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